

(Printer - This diagram - (No 4) to precede Chapt

"Days of Eternity" Prior to the Works of Creation.

The ^{Great} Work

See Micah 5:2. margin

Prov. 8:22-27.

John 1:1-3.

Col. 1:15-17.

Heb. 1:10-12.

John 17:5; 6:62.

First Day
343000 years

Second
343000

The creation
laws during the

Chapter (2.)

The ^{Great} Week of the Development of God's Eternal Purpose

Second Day 343000 years	Third Day 343000 years	Fourth Day 343000 years	Fifth Day 343000 years	Sixth Day 343000 years
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ation of the atoms of matter and the establishment of nature's
ing these six great periods, or days.

Purpose.

Each of its Days 343 000 years.)

The Seventh Day - the Sabbath - 343 000 years

Sixth Day
343 000 years

First Day
49 000 years.

Second Day
49 000 years

Third Day
49 000 years

Fourth Day
49 000 years

of nature's

The formation of worlds during these
their successive preparation for habitation

rs.) $343000 \text{ years} \times 7 = 2,401,000 \text{ years.}$

000 years. ^{Also} Subdivided, is The Constructive Week. Each day 49000 years

Fourth Day 49000 years	Fifth Day 49000 years	Sixth Day 49000 years	. The Seventh	
these six periods and for habitability.			First Day 7000 years	Second 7000 years

ears.

9000 years. $49000 \text{ years} \times 7 = 343000 \text{ years}$

the Seventh Day - The Sabbath - 49000 years - Subdivided - The Week

Second Day
7000 years

Third Day
7000 years

Fourth Day
7000 years

Fifth Day
7000 years

Sixth Day
7000 years

ded - The Week of the Creation and Probation of Intelligent Beings. Each Day 7000 years. 7000 yrs.

Sixth Day
7000 years

Seventh Day - The Sabbath - 7000 years Gen. 2:1-3.
Subdivided - The Week of Human Probation. Each Day 1000 years.

First Day
1000 years

Second Day
1000 years

Third Day
1000 years

Fourth Day
1000 years

Fifth Day
1000 years

Sixth Day
1000 years

Seventh Day - The Sabbath - 1000 years.

tion of man - Gen. 1:26-31
2:1-3.

The human race developing - multiplying, and filling the earth during these six periods - 6000 years.

The reign of Christ on
The Day of judgment

The End of all things
leading to the old order
probation period, prepare
the ushering in of the new

"Days of Eternity" Beyond the whole
Period of Probation.

"New Heavens and New Earth."

Isa. 65:17; 64:4; Rev. 21:1-5; 2 Pet. 3:13.
• Eph. 1:10; 1 Cor. 2:9, 10.

The Eternal Sabbath.

"The Jubilee" - following the 49000th
year - the week of the Universal Probation.
Antitype of Lev. 25:8-13.

1 Cor. 2:9. "Eye hath not seen, nor ear heard,
neither have entered into the heart of man, the
things which God hath prepared for them that
love him."

Each Day 7000 years. $7000 \text{ years} \times 7 = 49000$
years.

7000 years Gen. 2:1-3.
Probation. Each Day 1000 years.

Seventh Day - The Sabbath - 1000 years

The reign of Christ on Earth,
The Day of Judgment

The End of all things per-
taining to the old order of the
probation period, preparatory to
the ushering in of the new, per-

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The Eternal Purpose.

"The works of the Lord are great, sought out of all them that have pleasure therein. . . . He hath made his wonderful works to be remembered." Psalm 111:2, 4.

To
The Almighty Creator
and
Sublime Sovereign
Of the Universal Dominion
and
To the Adorable Chief Executive thereof
Is reverently dedicated
This humble effort to make all men
see the manifold wisdom of God, ac-
cording to the eternal purpose which
he purposed in Christ Jesus, our
Lord -

In grateful recognition
of his
Loving Kindness and his Tender
Mercies.

"I see the crowds of earth go by,
I hear the world's loud trumpet-call;
Though through its midst my path doth lie,
Yet I must live above it all.

"The sorrows of the daily life,
The shadows o'er my path which fall,
Too oft obscure the glory's light,
Until I rise above them all.

"Untill upon the mountain-height,
I stand, my God, with thee alone,
Bathed in the fullest, clearest light—
The glory which surrounds Thy Throne.

"Here, hushed are all the sounds of earth—
The laugh of pleasure, moan of pain;
The vain deluding shouts of mirth
Here fall upon my ear in vain.

"Calm in Thy secret presence, Lord,
Trest this weary soul of mine;
Feed on the fulness of Thy Word,
And die to all the things of time.

MARIA RUSSELL

Preface.

The fullest proof of the divine inspiration of the Sacred Scriptures is furnished in the "Eternal Purpose" of God which they reveal, and in the divine unction which accompanies that revelation to the believing soul that is prepared to receive it.

The writer did not first comprehend, and then labor to set forth that purpose. Instead, each succeeding chapter represents the order of inquiry, and the carefully sought and gratefully received testimony of the inspired Word in reply to those questionings.

It has been a joyful, though laborious, task to give expression to the almost overwhelming glory of this blessed testimony. May He who hath chosen the foolish things (in the world's estimation) to confound the wise; and the weak things to confound the mighty, that so no flesh should glory in his presence, carry

the conviction of the truth of his glorious revealed purpose to every sincere and spiritually-hungry soul to whom his providence shall bear this message.

The writer also desires gratefully to acknowledge the valued ^{*}helps cited and quoted in this work, and most earnestly commends them to the fuller perusal of the studious reader.

* See notices of publishers appended.

Chapter II.

"The Eternal Purpose—
Which God Purposed in Christ-Jesus,
Our Lord!"

Introduction.

God's Purpose Definite and Sure.—
The End and the Means Worthy of
the Divine Attributes and Character.—
The Eternal Purpose as Broad as Crea-
tion.—The Foretold Consummation.—
The Eternal Purpose Includes the Plan
of Human Redemption.—The Time Al-
lotted for its Accomplishment:—

Ephesians 3:10, 11.

"As the heavens are higher than the
earth, so are my ways higher than
your ways, and my thoughts than
your thoughts". Isa. 55:9.

That the eternal God who intro-
duces himself to us as the Creator and
Sustainer of all things, in whom all
wisdom, power and virtue inheres,
has a plan of such dimensions as
to give to all the truths both of nature
and of grace, a glorious setting in

one harmonious whole, is not only a reasonable deduction from what we see of the universal order of things, but it is also a fact, to which the sacred Scriptures give ample testimony. God's "eternal purpose" is therefore his ultimate design or intention in the creation of all things, animate and inanimate.

The apostle Paul calls this purpose of God in creation, The Eternal Purpose, and declares it to be a purpose of mutual interest to heaven and to earth, to angels and to men; for "in the dispensation of the fulness of times" God will "gather together in one [- in one grand organization] all things in Christ, both which are in the heavens and which are on the earth, even in him." Eph. 1:10. Indeed he classes both angels and men together as the one family of God, for whom the divine purpose is being worked out - "the whole family in heaven and in earth." Eph 3:15.

It is called the eternal purpose because its consummation is to be an established order of things which shall endure to all eternity. And since the purpose in reference to that order is an eternal purpose, it follows that the

creation itself, both material and intelligent, is designed for eternal duration.

When the divine purpose reaches its grand consummation it will redound to the supreme glory of the great Designer who "purposed it in himself" (Eph. 1:9): in whose mind alone it originated. For "Who hath directed the spirit of Iehovah, or being his counsellor, hath taught him? With whom took he counsel, and who instructed him and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?" For of him and through him, and to him are all things: to whom be glory forever. "Isa. 40:12-14; Rom. 11:34-36. And all of his willing and obedient agents in heaven and in earth who delight to learn the works and ways of God, and to coöperate with him in bringing to pass the final consummation will, in measure, share that glory, from his highly exalted only-begotten divine Son, down to the feeblest human child of God.

Hear the end of the eternal purpose as revealed in the prophetic vision of St. John - Rev. 5:13 - "And every creature which is in heaven and on

the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Its culmination, then, will be the promised "new heavens and new earth wherein dwelleth righteousness."

If men would search for this testimony of God as diligently as they search for silver and gold their search would be rewarded with a knowledge of him far transcending the meagre glimpses of his glory with which the masses, even of his professed people, seem contented. That it is the will of God that his people should reverently inquire into his works and ways, is very manifest from his repeated and urgent invitations to us to do so. Hear:—"My son, if thou wilt receive my words and hide my commandments with thee, so that thou incline thine ear unto wisdom and apply thine heart to understanding; yea, if thou criest after knowledge and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for

hid treasure, then shalt thou understand the fear of the Lord [that reverent-filial fear which is begotten of a clear sense of the divine majesty, glory and holiness, and his deep and loving condescension even to his most insignificant creatures] and find the knowledge of God. Prov. 2:1-5.

And since the works and ways of the infinite and holy God so far transcend ~~the~~ the works and ways of finite sinful man, as often to seem foolish to men, simply because in their fallen condition they cannot rise to an appreciation of them, it is absolutely necessary to the understanding of God that man should come to this study in a spirit of humble faith in his sure testimonies - that faith which only the spirit of God can impart - to such as come to him in his appointed way - through Jesus Christ: "Without faith it is impossible to please God", and hence to secure the leading of his spirit; "for he that cometh to God must believe that he is" - that he exists: a fact to which the visible creation bears ample testimony, - "and that he is the rewarder of them that diligently seek him." Heb. 11:6. Let us bear in mind

also that, that is not-faith in God, which declines to accept a "Thus saith the Lord" save when it bears some trusted human endorsement.

The acceptable spirit of inquiry is clearly shown in Isa. 45: 11, 12, 18. - "Thus saith Jehovah, the Holy One of Israel, and His Maker, Ask me of things to come: concerning my sons, and concerning the work of my hands, command ye me? I have made the earth and created man upon it. I, even my hands, have stretched out the heavens, and all their host have I commanded.

... Thus saith Jehovah that created the heavens, God himself that formed the earth and made it: he hath established it; he created it not in vain, he formed it to be inhabited. I am Jehovah and there is none else." (Compare Leeser's translation.)

Observe that the invitation to inquiry here given is not confined to the things pertaining to human salvation, but beyond this, it extends to the yet larger theme of God's great and comprehensive purpose in his creation; and that, not only of the earth, but of the heavens. as

well - Now Ask me of things to come" - of my plans for the future of this stupendous creation, both material and intelligent. Do not come with skeptical pride and tell me you have hammered the rocks with your mallets and pierced the heavens with your telescopes, and that now you know all about it: that the testimonies of my Word do not agree with your science and philosophy, and that therefore it cannot stand. The spirit of reverent research into the divine testimonies, both of nature and of revelation, is pleasing to God; and he stands ready to reveal his truth, in its season, to those who can; in simplicity of heart, trust his Word; but from the self-wise and worldly prudent spirit he hides his truth.

"But what is the use of aspiring to such knowledge?" say some, who seem to regard their willing ignorance of divine things as evidence of commendable humility: "to know that I am saved is enough for me." Is this the reply we should make to the gracious invitation of our God to come yet closer to his heart - that he may more fully reveal his glory to us as his sons?

Such has not been the attitude of those faithful ones who have received the stamp of the divine approval. Moses besought the Lord to show him his glory, and God rewarded Moses' prayer. See Exod. 33:18-23. Daniel fasted and prayed for three full weeks for further ^{knowledge} of the ways of God, to whom God sent his angel with the message that he was greatly beloved, and that from the first day that he had set his heart to understand and to chasten himself before God, his words were heard; and now, said the angel, "I am come for thy words, etc." Dan. 10:1-3, 11, 12; 9:21-23.

All the prophets and holy men of old searched the Scriptures diligently, and the angels look into these things (1 Pet. 1:10-12); and if we have no more interest in the works and ways of God than merely to secure exemption from the divine wrath upon the ungodly, we lack the true spirit of sons. "The works of the Lord are great, sought out of all them that have pleasure therein. . . . He hath made his wonderful works to be remembered. . . . They stand fast forever and ever, and are done in truth and uprightness." Psa. 111:2-8.

Moses said, "The secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children forever." Deut. 29:29. Yet the things revealed are not always surface truths, lying open to all eyes: there are treasures of divine truth that must be mined from the deeper strata of sacred love; there are gems and pearls that must be carefully sought; and while every truth is a treasure of great value, it is only when these are seen in their setting of a great and harmonious divine plan, that their full worth can be understood.

When God planned his vast Creation he had a far-reaching, even an "eternal purpose" in it, and his omniscient eye foresaw the sure consummation of it from the beginning. To presume that men should be able to fathom God's great purposes without a direct revelation from him is to assume that the finite mind can fathom the infinite. Manifestly this is impossible, for as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts. Isa. 55:8, 9.

That God's purpose is not only

definite, but also sure of fulfilment, he clearly asserts, saying, "For as the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Isa. 55:10, 11.

Not only is the divine purpose in creation a definite and well matured purpose, and sure of accomplishment, but both the end to be attained and the means of attaining it are worthy of the divine attributes and of the divine character, and a glorious testimony to the divine wisdom, power, love and grace. Consequently the more we can learn of God's works and ways, the more nearly ~~we~~ can we fulfil the first and great commandment - "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind". - Matt. 22:36-38.

From the inspired statements already noted it is manifest, that what the apostle Paul terms the eternal purpose of God, is not merely his purpose in human redemption and salvation, though this is an integral part of it, and one of stupendous importance, both in itself, and in its relation to the eternal purpose. The complex character of the eternal purpose includes it as very vital to its ^{all-}~~more~~ comprehensive design, as subsequent chapters will show.

That these two allied and interwoven purposes of God may be kept distinct before the mind, we briefly state again that the eternal purpose is as broad as creation, while the plan of human redemption and salvation deals directly with the earth and the human race upon it, although in its results it immensely affects the whole creation. In their consummation the two blend in one, the purpose in redemption being accessory to the eternal purpose in the creation of all things, and culminating at the same time.

That the eternal purpose of God had progressed to the completion of the work

of creation before the plan of human salvation was begun, and even before there was yet any necessity for it - that is, before the fall of man - is clearly stated.

Man was the last of the works of creation: then God rested from his creative work, and the six-days work is summed up in the words, "Thus the heavens and the earth were finished, and all the host of them." Gen. 1:26-31; 2:1.

The time allotted for the accomplishment of God's eternal purpose is definitely marked as beginning with creation, and culminating at the close of Christ's millennial reign on earth. Then, not only will order be restored on earth, and sin and sinners, both angelic and human, be finally disposed of, but the whole universe, earth included, will be united in one harmonious dominion, the will of God being done on earth, as it is done in heaven, and all creating in heaven and in earth praising God with one accord.

Chapter II.

The Material Creation.

A Glorious Reality. - Not Made in Vain. - The Physical Basis and the Intelligent-Superstructure of God's Eternal Building. - The Eternal Power and Divinity Manifested in the Physical Creation. - Behold the Heavens. - An Astronomer's View. - Faith the Only Reasonable Conclusion. - Creation a Finished Work. - God's Oath by the Stability and Permanence of the Heavens. - God the Author of all Natural Law. - Man's Proper Attitude.

"The heavens declare the glory of God, and the firmament sheweth his handiwork." Psa. 19:1.

"Hearken, stand still, and consider the wondrous works of God." - Job. 37:14.

When God said of this earth that he created it not in vain, but to be inhabited (Isa. 45:18) he was expressing a principle applicable to the whole material

universe. This vast-physical creation, the heavens and the earth, significantly linked together in the divine revelation as parts of one comprehensive whole, would indeed be a vain thing, a vast-waste of mighty energy, except as means to a worthy end. And with a God of love and benevolence, that end cannot be narrow and self-centered, but must be broad and gracious. Consequently, upon the wide foundation of the physical creation God has built an intelligent creation. And it was in reference to this ^{prospective} intelligent-creation that the marvelous design was conceived; and that, through ages and dispensations, it has been gradually developing.

But in this chapter we are considering, not the intelligent, but the physical creation; and here we would observe that the scale of the one must be commensurate with that of the other, as otherwise some portions of the physical universe must be created in vain. Hence would we learn the measure of the intelligent-superstructure, let us look at the foundation in the physical creation.

The physical creation alone is presented to us as an all-sufficient testimony of the power and divinity of its

great-Designer and Builder, leaving man without the slightest excuse for denying either the existence or the divine nature of such a being. Such a denial cannot be founded upon any basis of fact, nor can it be sustained by the natural operations of the human mind, and can therefore proceed only from a rebellious heart that foolishly deceives itself, thereby ^{ignobly} seeking to avoid the obligations which the recognition of God implies. "The fool hath said in his heart, 'There is no God.'" "Because when they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, their foolish heart was darkened. Professing themselves to be wise, they became fools." Psal. 14:1; Rom. 1:21, 22.

To the honest-student of nature God reveals himself: "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." Rom. 1:20. R. V. * For this purpose God has opened the book of nature, as well as that of revelation, before our eyes so that all who will may read it. Even the most—

* See also Emphatic Diaglott, Rotherham, Murdock and The Bible Commentaries.

3 Feb 1936

Dear Sir,

In reply to your request for information concerning "Ecce Coelum" by Burr we wish to report that the book was published in 1867 by Hockwood, Brooks & Co., 381 Washington St. Boston. The firm is no longer in existence. It is probable that the copyright has expired.

Enoch Fitch Burr died in May 1907.

He was a lifelong resident of Hamburg, Conn. and the "Hartford Courant" of Hartford, Conn. an obituary at his death. We suggest you write to the above mentioned paper for full information the author.

Yours truly,

David L. Cadogan, Director
Carnegie Free Library of Allegheny
N. S. Pittsburgh Pa

illiterate may read much of the open book, but the men of science bring wonderful things to our attention. Some indeed, with foolish darkened heart, speculate adversely concerning the truths of nature, while others with reverent attitude, call men's attention to the glory of God's handiwork; yet all scientists bear testimony to the same facts of nature.

But after all, it is the facts that we need, and the comments upon them are of value to us only when inspired by "the spirit of a sound mind" - a mind at one with God. A mind which fails to catch the inspiration of the great Author of the book of nature can never aid us in rightly interpreting this wonderful book, any more than one who fails to receive the spirit of the divine written revelation can rightly interpret that book to us.

If we could be sure that our readers would all secure and carefully read a small work by Rev. Enoch Fitch Burr, entitled Ecce Coelum (Behold the Heavens) we would have little more to say upon the subject of this chapter, preferring that they should have the full testimony of this devout student of the heavens. In

lieu of such assurance we therefore make, by permission, the following quotations from that work, our only apology for their length being that, in comparatively few words, they present a clear idea of the order of nature and of the means of discovering it - a view so necessary to any intelligent comprehension of God's eternal purpose concerning it.

An Astronomer's View.

Speaking first of the importance of the study of the heavens and of the means of investigation, our Author says: "The science of the stars does not limit itself to those bright points in the vault of evening which are commonly called stars, but treats of the sky with its whole starlike belongings - sun, moon, planets, comets - whatever of this general nature reveals itself in the entire round heavens.

"See where the sun, with face of insufferable splendor, goes swimming through the day; see where the soft and silver moon, with fleets of stars, goes swimming through the night. What an eloquent silence! There they shine and move, perhaps wonderfully achieve - hosts upon hosts; but there is no celebrating pomp of sounds, no all-embracing bomb of silence -"

not a whisper, not a rustle, through all the vasty dome. Our dimmed ears and hearts are soothed. Our petty cares and excitements are hushed. Both body and soul are insensibly calmed and refreshed as we gaze into the immeasurable stillness.

"Was ever so noble a sight! What kindly interweavings of the great and the lovely, what gorgeous competitions and combinations of the majestic and the beautiful - and all steeped in the grave glory of immemorial and supreme antiquity.

The sky does not look old. Other books show sad marks of the passing years. Their pure white sullies. Their varnished sharp-cut characters grow dull and vague. Scars and moulds and odors of decay gather upon them. Not so with this pageant-book opened above us.

... It shows a page as delicately fair and fresh as if it had just come from the hands of its Author. And yet it is the world's ancientest heirloom, the issue of the eldest dawn: and as we look upon its broad and pictured page, we are reverently aware that the same shining scriptures met the gaze of famous empires long since dead and buried.

"And then it is so accessible! Not

like some rare old volume of price, hid away from the people at large in piles of granite architecture; railed off heavily from curious handling and close inspection; . . . permitted to undasp only under the careful hands and cultured eyes of sages and princes - not such is this azure volume above, printed and pictured in silver and gold. It is a book for the people. Its outspread pages invite study from all quarters, by day and by night. . . . If it has any valuable secrets, any precious wisdoms in it, one is just as welcome as another to do what he can toward finding them. God permits no censorship. His printing is a true publishing. With both hands he has issued his astronomy; has put it into characters large and shining enough to be within the range of all eyes; has opened it as wide as wide can be, and laid it across the sky's fair face for all who choose to examine, stand they at palace gates, stand they at cabin doors, stand they in the silent domes of sky-piercing observatories, stand they on the rattling mid-road of affairs. All classes welcome to that divine calm, to that refined and exalting pleasure. to that jubilee. A sight

and poetry and art.

"And . . . the sky is not only an accessible book, but, in these last days, an interpreted one. It has been translated out of its aboriginal hieroglyphics, put into the world's vernacular, done into alphabet even, as to its most essential facts. The interpretation was hard. Sometimes it seemed as if it would never be made. It actually took great men, and many of them, to make it; and many a long age crept away while the work was being done. But lo! done it is at last; and the results, though not the methods, are now level with the commonest men.

"And they are exceedingly serviceable results. Once men could not see an eclipse or a star with a tail to it without inferring pestilence and war; could not even see a bloody sun or shooting star without fearing national disaster and the fall of thrones. But now humanity no longer falls a-trembling at the signs of heaven. The progress of astronomical science has freed us from our superstitious terrors. We leave such panics to centuries ago and the heathen.

"To the science of the stars we owe

the safety and audacity with which unlimited canvas now stretches across the widest seas and darkest nights. By the improvements it has been the means of introducing into mathematics and observation, it has raised the whole body of our art and science; in fact created large portions of each. Scarcely a branch of business or knowledge but is debtors in one way or another to astronomical investigations. Astronomers first taught men the art of questioning nature. They were the first interpreters of her that deserved the name, the first to give dazzling and triumphant examples of the way of extorting secrets from her close-fisted keeping.

In education also astronomy has been of most material service. . . . Certainly if one would get just ideas of the grandeur and possibilities of the human mind, in no way could he better accomplish his purpose than by noticing what great astronomical problems that mind has grappled with and conquered. . . . Then we look at the mighty secrets that men have wrested out of that starry page above us, we say softly and reverentially to ourselves: "In the image of God made he them."

"But, after all, the most interesting and useful thing about astronomy is the illustration it pours on the attributes and glory of the Supreme Being. . . . If one can thoughtfully pace up and down the star-sown fields and not conceive a feeling of religious awe as in the presence of Incomprehensible Almightyness, he must ~~must~~ be a rare man, a sinner above all the Galileans. The fullest force of the inspired statement, - 'for the invisible things of Him are clearly seen, being understood by the things that are made, even his eternal power and godhead' - is only felt by him whose thoughts, leaving the diminutive objects of this world, have gone voyaging through the inexhaustible wonders of the firmament and gazed intelligently on the files of that infinite armada of luminaries which, in exquisite harmony and solemn pomp, cruise up and down yonder shoreless ocean of the heavens.

Astronomy is universally admitted to be the most ancient of all the natural sciences. . . . At the time when we get our first clear view of the science, viz., two or three thousand years before Christ, it had already made very considerable progress. . . . After all, the amount of real discovery in the heavens made up to this

time by all these illustrious men and schools of various nations for thousands of years, was comparatively small. Many a single year since has done more. The fact is the old astronomers were destroyed by their theories and visionary philosophies. Instead of carefully observing nature and drawing their systems from it, most of them first arbitrarily formed their systems and then endeavored to interpret nature in consistency with them. . . . It was not till Crussian Copernicus and his immediate successors cast off the old theories and way of studying nature that Astronomy can be said to have fairly begun her triumphant career. The incubus once lifted, she then, under the lead of such men as Tycho Brahe, Kepler, Galileo, Newton, went forward with gigantic strides.

"Since Newton . . . to none will a grateful posterity so freely decree triumphs as to the names of Clairaut, La Grange, La Place. Of the English speaking race . . . Flamsteed, Halley, Bradley, Maskelyne and the two Herschels. Of Germany and Russia are the great names of Bessel, Argelander, Struve and Maedler. . . . Altogether astronomers and it is not true

hundred years have given us the most extensive, sublime and complete science to be found in the world.

"And by what means were these grand results reached? The naked eye has done much. . . . Even to this day the unaided eye has made discoveries in the heavens. . . . At the present-time we have gonio-meters of wonderful beauty and exactness . . . enabling us to reach an accuracy ten thousand times greater than was obtained by Tycho with his improved instruments three hundred years ago.

"But these exact instruments and their splendid contributions to astronomy are largely due to two other means of discovery viz., observatories and optical glasses. To secure firm support for instruments, to lift them above vapors and give them a large and unobstructed horizon, massive and lofty towers have been built. . . . On such towers, numbered by hundreds and fitted up like palaces for every sort of celestial observation, a thousand astronomers now watch out the night all over Christendom - at Paris, at Greenwich, at Pulkova, at Washington.

"At Florence in the Grand Ducal

palace there is a room called the Temple.... Here, in 1840, met the Italian men of science to dedicate the proudest cabinet of the Medici to the great memory of Galileo Galilei. ... With his simple instrument he created a new era in Astronomy. With it he poured on the age such a succession of wonders that foolish Rome feared that the immovable foundations of Holy Scripture would all be swept away by the deluge of innovations. As if her interpretations of the Bible were the Bible itself.

"Since then the telescope has been bravely plucking laurels from the sky. Made reflecting, made achromatic, enlarged from an object-glass of two inches to one of eighteen, and from a speculum of six inches to one of six feet; equatorially mounted, with all appliances for easy motion, exact adjustment, and extremest nicety of measurement; planted in palatial observatories where all the heavens look in at the revolving dome, and where scarcely a tremor of storms can find its way through the solid masonry; supported on either hand by photography and telegraphy, ... the telescope of late years is still pushing incessant conquests in every direction through the sky.

"Formerly the telescope was one, now it is pluribus unum; and from thousands of observatories, public and private, the wonder-working tube is nightly run out-against-the sky . . . and competing observers under the spur of a generous emulation, almost nightly bring down some mighty truth by their voiceless celestial artillery.

"Not long after the invention of the telescope the means of astronomical investigation received another accession of at least quite as great importance. I refer to that branch of mathematics called by Newton, Fluxions, now known among scientific men under the name of the Differential and Integral Calculus. . . . No one is now considered half equipped for astronomical research unless he can wield this splendid instrument. . . . The Calculus has proved itself more than the lever of Archimedes, for that moves only one world; this moves all the heavens!"

As to the aspect and disposition of the heavenly bodies, he says in part:

"What is this seeming immense hollow globe of the heavens? People once thought that the appearance was reality; that they were surrounded at a

great distance by an immense shell of crystal to which all the heavenly bodies were fastened. At a later period most scholars thought there were several of these spheres, each carrying heavenly bodies and each having a motion peculiar to itself. But now we know that there is nothing of the sort above and around us. The celestial sphere is nothing but indefinitely extended space, made to appear colored at times by the hue, and to appear rounded always by the shape of our atmosphere. There is nothing solid yonder to which the celestial bodies can be attached. They are absolutely "hung on nothing" ^(Job. 26:7).

"Popularly speaking, this great space which environs us on all sides, and contains the heavenly bodies, is empty. It is substantially a vacuum. There is no atmosphere pervading space: we could not breathe in its mid-intervals. As we ascend from the earth we find the air gradually becomes thinner; and La Place has shown that, after a few miles it must cease entirely. If we could visit mid-space it would seem a perfect void, also dreadfully cold and dark and silent. The higher we go into our atmosphere the colder it becomes. All mountain is

summits above a few thousand feet are covered with perpetual snow. Persons ascending in balloons at last reach a cold that is intolerable.

The starry spaces are also dark. Those who visit the higher regions of our atmosphere by mountains or balloons tell us that the pleasant blue gradually passes into an intense black. At last the stars glitter on a background of perfect jet.

What are the heavenly bodies? Not lamps, not apertures through which glory shines, not personages, but immense masses of unintelligent matter, some self-luminous, and the rest shining by reflected light. The sun and fixed stars and nebulae are found to be self-luminous; the moon, planets, comets and zodiacal light shine only by the light that comes from them. . . . If the moon is looked at through a telescope we see a rugged surface of mountains and valleys. . . . The telescopic aspect of most of the planets gives none the less decidedly the impression of an earthlike surface. The heavenly bodies are not only masses of earthy matter: they are masses of immense size. . . . They look very small, but so the earth would if we should go very far from

it... The heavenly bodies are immensely remote from us and so of immense magnitude.

"How are these great masses of matter actually disposed in space? According to some principle of orderly arrangement, we should presume. The Supreme Cause is no friend to confusion. Still what the celestial order really is, is not easily discoverable. There is to first view, no system whatever in the distribution of large portions of the heavenly bodies. It is as if the genius of disorder had sown them.

... There was no small difficulty in ascertaining the real plan among the celestial bodies; and, in fact, it was not ascertained till after long ages of observation and study. But persuaded, as thinking men were, that there must be system everywhere within the domains of the Supreme Wisdom; well aware, as most of them were, that apparent confusion from unfavorable points of view, often covers a system of exactest order, they did not give over to inquire.

At last they found the favorable standpoint which laid open the whole mystery of the celestial arrangement. The lamps of a city, as one approaches it some evening, appear a mere chaos of bright points; and

yet that city is Philadelphia, where streets cut-streets desperately at-right angles and all the lights gleam on the sides of perfect squares. And they seem so to the same man when, turned aeronaut, his balloon has shot him up thousands of feet over the center of the city. He has now the true point of view.

"An army engaged in battle seems an inextricable maze to a looker-on from the same plain - men projected on and crossing men till all individual lines are lost - and yet here are all the parts of a host, from corps to companies, each under its own leader in unbroken array and admirable discipline, pressing forward on victory to the rhythm of exulting trumpet and drum as only Napoleon and Austerlitz know how to pour them along. And it seems so to the same man just as soon as, arrived at yonder lofty hill-top, he mingles with the Emperor's staff and looks down on the whole scene. He has now the true point of view. They look from over the beaming city. They gaze down on the rushing army; and now the whole celestial economy of arrangement stands unfolded. What is it?"

Clearly such a standpoint to view, mental, the whole material creation is

the standpoint of Him "whose glory is above the heavens." This is indeed the Emperor's standpoint, "who hath prepared his throne in the heavens and whose kingdom ruleth over all."

Ah! Lord, when we thus approach thee, to "consider thy heavens, the work of thy fingers," may we do it with becoming reverence; "for the heavens declare the glory of God, and the firmament sheweth his handiwork."

What then is the divine arrangement of this stupendous miracle of creation as God has permitted man, by studious and patient effort and investigation to discover it? Again we quote our worthy author:—

"The system of arrangement is this:—
1. A body, not self-luminous, has one or more like bodies revolving around it. There are many such systems, which we will call satellite systems."

"2. Several of these primary systems form a still larger neighborhood and revolve about a self-luminous body, like the sun. There are many such systems, which we will call planet systems."

"3. Several of these planet systems...

form a still larger neighborhood; and revolve about a common point within it. There are many such systems which we will call sun-systems.

"4. Several of these sun-systems form a neighborhood still larger, and circulate about one point within it. There are many such systems which we will call group-systems.

"5. Several of these group-systems unite in a still larger neighborhood, and in revolving about a common point within it. There are many such systems which we will call cluster-systems.

"6. Several of these cluster-systems combine into another system still grander, whose center of motion is also common to all its members. There are many such systems which we will call nebula systems.

"7. Finally all the systems of space, composing one great-neighborhood that embraces all other neighborhoods, revolve around one motion center of the creation. This we will call the universe system.

"Each order of systems includes all the orders below it; and each primary system has at least as many revolutions

as there are different orders. It is very like the arrangement of human society. First we have the elementary group of the family, revolving about the home; then several families making a town, revolving about its central village; then several towns making a county, revolving about its county seat; then several counties making a state, revolving about its state-capital; then several states making a nation, revolving about the national metropolis; then several nations making a world, revolving about the political center of humanity; which once was Rome, which now is — shall we say London, or Paris, or St Petersburg, or Washington?

Take another illustration; for it is important to have this matter familiar. . . . Imagine the encampment of a great army. On entering it, the order in which the tents are disposed does not readily appear. But, on examination, we find that there is a very rigid system of arrangement, and that this is it: First, the camp of the company about its captain, separated by a plain interval from all other company-camps. Next expanding around this is the camp of a regiment. . . .

its colonel, separated by a still more marked interval from all other regiment-camps. Then, expanding around the regiment, is the camp of the brigade, about its brigadeir, separated by an interval still more decided from all other brigade-camps. Further, expanding around the brigade, is the camp of the division or corps, about its major-general, separated by an interval still broader from all other corps-camps. Lastly, expanding around the corps, is the whole encampment of the grand army about its general or marshal or monarch.

See here a picture of the great encampment of the sky. . . . But really the sky is not a camp. It is rather a glorious parade-ground, full of motion, full of orderly systematized motion - a flaming bannered field on which the various celestial powers are going through their various related evolutions under their respective leaders - companies of stars, manoeuvring under star-captains; regiments, brigades, divisions, whole hosts of stars, manoeuvring under star chiefs of as many ascending grades of rank and splendor. Hail, host

of heaven! . . . such brilliant equipment, . . . such skillful commanding, such perfect obeying, such complicate wheeling, on exactest time and admirable step was never seen in any terrestrial army. . . .

"But where is the center of motion?"

Astronomers have sought to answer this question, and apparently not in vain. . . .

It is found that Alcyone - most beautiful star of the Pleiades - is the center of our motion. . . . And the celebrated Maedler has shown that it is also the center of a great number of other suns - in fact, that the proper motion of the stars in all quarters of the heavens conform to the idea that they are spurring in glorious curriculum around the same point. He concludes that Alcyone is the center of the whole nebula. And though an occasional scholar ventures to dissent from this conclusion, and though we certainly are not authorized to claim for it the most absolute proof, yet it is probably as much like the truth as most photographs are like the persons who sit for their pictures to the sun. . . .

Such are the various orders of systems which we can prove to be within the range of our telescopes. But . . .

astronomer doubts that within this range may lie hundreds of different orders, wheel within wheel in astounding climax and bewildering complexity. . . . But there must be, at last, a 'Universe System' - a system composed of all the bodies that people space, and in which each body revolves about the gravity-center of the whole material universe.

All members of this great-ultimate system must be in motion about its common center of gravity. . . . Is there not something at the bottom of our hearts, better than science, which invites us to believe that what would be so fitting and beautiful, is also triumphantly actual; namely, that, at the center of this august-totality of revolving orbs and firmaments - at once the center of gravity, the center of motion, and the center of government to all - is that better country, even the heavenly, where reigns in glory everlasting the Supreme Father and Emperor of nature, the capital of creation, the one spot that has no motion, but basks in majestic and perfect repose while beholding the whole ponderous materialism which it ballasts in course of circulation about it?

Science and Revelation Agree.

Yes, there is something better than science, highly as we should and do esteem its laborious and pains-taking efforts to trace the stately stepplings of our God; and better too - more reliable - than even the reverent intuitions of the human heart. It is the testimony of the divine Word setting its seal to the truth of this scientific and reverent conclusion. The reasonable conclusion of science that the vast universe spread out before us must be the effect of a great and intelligent First Cause, who is himself, not a myth, but a glorious living Personality, enthroned in the heavens, is the stated fact of the divine revelation: - "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high and behold, Who hath created these things? that bringeth out their host by number, that calleth them all by name. From him who is great in might and strong in power not one escapeth.*" "The Lord hath prepared his throne in the heavens and his kingdom ruleth over all." Isa. 40: 25, 26; Psa. 103: 19; 19: 1, 4, 6; 84: 11.

The inquiry as to the exact location of the great center of all power and authority must not be answered,

conclusively, yet somewhere "in the heavens the Lord hath prepared his throne," and there are strong intimations, both of science and of revelation, pointing to a locality in the northern heavens, and to that magnificent northern constellation, the Pleiades, of which Alcyone is possibly the central star. There is an intimation in the expressed treasonable ambition of Satan, of a locality in the northern heavens. See Isa. 14:13, 14. "Thou hast said in thy heart, Into heaven will I ascend, above the stars of God will I exalt my throne; and I will sit also upon the mount of the assembly in the farthest end of the north; I will ascend above the heights of the clouds; I will be equal to the Most High."

The suggestion of astronomers as to Alcyone may be correct, or the center of government may be some other star of the Pleiadic group, not visible to us because of its immense distance; and this may be the hidden meaning of Job 38:31—"Canst thou bind the sweet influence of the Pleiades?" etc. It is more than likely that the human eye, even with telescopic aid, has never discovered the central metropolis of the universe; for it is written: "He holdeth back the face

of his throne, and spreadeth his cloud upon it." "Clouds and darkness are round about him." Job 26:7, 9; Psa. 97:2.

Even so the sign of God's presence in the typical Tabernacle in the wilderness was veiled from human sight: "A cloud covered the tent of the congregation, and the glory of the Lord filled the Tabernacle." Exod 40:34-38. "He dwelleth in light which no man can approach unto, whom no man hath seen, nor can see." 1 Tim. 6:16. Yet, as Moses was hidden in the cleft rock while the glory of the Lord passed by and the name of Jehovah was proclaimed, so redeemed man, hidden in Christ and covered by the sheltering hand of God from the overwhelming glory, may have refreshing glimpses of that glory even now.

Of one thing we may be sure - that several stars and groups of stars with which astronomers head the list of the glorious train, are called by name in the Scriptures, as though worthy of special attention. In addition to those quoted above (Job 38:31, 32) we notice Job 9:9, 10 - "Which maketh Arcturus, Orion and Pleiades and the chambers of the south, which doeth great things past finding out; yea, and wonders without number." Also Amos 5:7 &

"Ye who turn judgment to wormwood and leave off righteousness in the earth, seek him that maketh the seven stars [Pleiades] and Orion: . . . Jehovah is his name."

"See," says our reverent and adoring astronomer, "all the path-bits of the solar system curved as for a common center, and lo, some of the celestial pilgrims brightly smiling toward the same point! Who feels that he must actually see that center blazing as a sun before he can solidly believe in it? Why, all the arcs of the system, great and small, unite in affirming that prime and metropolitan. - See Constellation Hercules growing larger year by year.

Must you see with fleshly eyes, a flaming eclipse trending along the abyss, and carefully take its bearing among the stars with compass and sights, before you will consent to believe in it?

If so, alas for the Herschels and Struves! they are visionaries, and not the men of science they have had the credit of being. See the proper motions of all Galactean stars curved as if for central Pleiades! To know the reality of that center must actually see it - blazing like twelve thousand suns! and actually see it brighter

gone about by its eighteen millions of completed ellipses, and actually hunt-down one by one, as many shadowy foci till they are lost to view in thy effulgent bosom, O illustrious and imperial Alcyone?

"Not at all. Forbid it, Dorpat and Pulkova - forbid it, the James of Maedler and Argelander, and all most-signal astronomers. Never do I need to turn eye on the neck of Taurus. Its famous cluster might be as strange to my sight as the lost Pleiad, and yet I must believe. It is enough for me that I know the law of gravitation, and have noted the general drift of our heavens. This settles the matter. Every bit of star-path out in yonder vault contributes a voice to that euphemism which tells me the brilliant story of the Central Sun. I am assured of that august nebular heart, of that astonishing center of force and revolution; as plainly, if not as impressively, as I could have been by near sight.

"No, I do not need to see it. No more do I need to see God in order to know of his existence. He is perturbing Neptune. He is the Herculean Constellation toward which all things sail. He is the

Metropolitan Alcyone around which all things revolve. So I have no occasion to invoke sight. The perturbations of nature show him. Her orbits concave to him. The general drift of her firmaments announces him like a choir of trumpets and artilleries. Hail, great-center of revolving being - as real as if we saw thee on thy throne sending forth thy beams and government to remotest space!"

In final consideration of this vast theme of the material creation here so briefly sketched, we call attention again to the statement of Job (26:7) - "He hangeth the earth upon nothing". This ball of organized matter was launched out into space to pursue forever its orbit around the sun. This space - what is it? It is "nothing". So also, "He stretcheth out the north [the northern heavens] over the empty place" - space - "nothing". Space, then, is nothing, emptiness, void, vacancy. It is a negative. It can have neither beginning nor end, for it is nothing; and it cannot be measured except as distance, or relative nearness of one material body to another.

All that naturally belongs to space

is also negative, — cold, the absence of heat; darkness, the absence of light; silence, the absence of any disturbing element; and also of any means for communication of such disturbance. Thus, upon the cold, black, negative back-ground, God paints his fair creation; and all the positive elements of light and heat and grace and beauty are the developments of his established law, the outgrowth of his eternal power, and the manifestations of his divine nature and glory. Rom. 1: 20. P.V.

To one other item we would call attention, namely, to the assured stability of God's creation. The vast domain gives no sign of approaching dissolution, and neither does the inspired Word give such a hint. The recuperative powers of nature are wonderful; her resources are inexhaustible; and while her bounty is most graciously lavish, her economics are no less conservative. Though bearing the weight of ages, she has still all the freshness and vigor of youth: age, of an eternal youth, for such also is the testimony of divine prophecy.

We have seen that God's purpose with reference to his creation is call

an "eternal purpose." "Jehovah is the King of eternity" - Jer. 10:10; his throne is established - Psa. 93:2; then, of course, his whole universal dominion, all creation. Even this world, though for a time laboring under the curse of sin and its entailments, "is established that it cannot be moved." (Psa. 93:1. "The earth abideth forever." Isa. 45:18. The Son and Heir of God is promised an existence as long as that of the sun - an eternal existence: "His name shall endure forever: his name shall be continued as long as the sun, and his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." Psa. 72:17; Dan. 7:14.

Faith the Only Reasonable Conclusion.

Having thus briefly glanced at the glory of the material creation, we again call to mind the statement of Paul - Rom. 1:20 - that the invisible things of God - his eternal power and his divinity - are clearly seen, being perceived through the things that are made. Or, in other words, that this vast-wonderful, glorious, incomprehensible material creation gives ample testimony to the eternal existence, the infinite power and

the divine nature of its living Author.

Here again we would quote from our Author of Ecce Coelum. Taking the mental telescope and looking through and beyond the glory of the material creation, he tells us how the close study of the visible works of God have helped him to perceive clearly a living, eternal God, of infinite power and divine nature. He says:—

"Theists and atheists agree as to the advantage of approaching the question of a Divine Being with a mind freshly steeped in the leading facts and courses of nature. The atheist claims that nature makes on minds thoroughly imbued with her spirit an impression adverse to faith; and points, in evidence, to some eminent cultivators of the physical sciences who have been as skeptical as they have been scientific. So he is in favor of the study of nature.

"On the other hand, the theist is in favor of it for the very opposite reason. He denies the atheism of science. He refuses to infer it from the unbelief of some French and German philosophers—with here and there a second-rate English disciple—whose minds have been childlike.

have been poisoned with the writings of Voltaire and his school, who have seen around them only a grotesquely corrupted form of religion, and whose private lives for the most part were such as to make it greatly for their interest to have no God. To him the case of such exceptional men only shows the exceeding force of native depravity, evil training, evil surroundings and evil habits at withstanding the natural tendency of their pursuits. This tendency he regards as strongly theistic. He thinks he sees premonitions, prophecies, presumptions and even proofs of Divinity in the great universe that expands around him, and believes that, other things being equal, the more fully one comes under the influence of the astronomy, the geology and the other branches of natural science whose findings have amazed mankind, the more easily he will admit, and the more strongly he will hold the doctrine of a Divine Being

Now it is claimed that nature is the work of God. Let us, step by step, unveil its leading features and see if they do not strikingly harmonize with the claim: . . .

One of the most striking features of what

we call nature is its vastness. . . . So I ask you to think of plains stretching to the horizon; of mountains piercing the clouds; of roomy continents anchored in roomier oceans; of this whole earth sphere with its huge baldric of twenty-five thousand miles; covered with innumerable vegetable products; peopled with men to the potential figure of a thousand millions, swarming still more with the lower animals; and so flooded with microscopic life that almost every cubic inch of air and water and soil is panting with an incalculable population. Such is our world.

"Out in yonder vault, find that millionfold world which we call the sun, with its invisible retinue of a hundred earths; when night-falls, find a thousand suns similarly attended; with tube Galilean, thousands more; with tube Herschelian, millions more; with tube Rossian, billions more. Is this the end? What astronomer for one moment imagines that another enlargement of the great-speculum at Parsonstown would show our vision to be already hard up against the frontiers of nature? . . . Where is the verge of the universe?

Who would undertake the roll-call of its
orbs? Figures go but a small way
toward expressing the dimensions of such
a universe : Calculation covers its
abashed face with its great wings in the
presence of these overwhelming ampli-
tudes. And such is nature.

"Certainly such a universe as this
does not cry out against the existence of a
God whose essential attribute is immensity.
. . . . And when I am told of an author of
nature who is immense with a three-fold
boundlessness of intelligence, might and
years, . . . who can properly challenge, 'Do
not I fill heaven and earth?' . . . and
then place myself out under the open dome
of nature, amid its exuberant objects and
marvelous stretches, I feel myself silently
drinking in predispositions to faith as the
fleece spread out under the open heaven
drinks in the dew. I feel that the doctrine
matches the facts

Notice with me the variety in
unity that characterizes nature. Some
hundreds of millions of creatures on our
earth are so much alike that we put them
into a class by themselves and call them men.
They are all alike in certain fundamental features

and yet each man differs, both in body and soul, from every other man. So of every other class of things - animal, vegetable, inorganic; while there is a substratum of unity, there is not one which is not very unlike, in many respects, all its fellows. All animals have great points in common, but how many many sorts of animals!... All vegetables are similarly constituted, but whose memory can master all the distinct kinds of vegetables in the wide interval between the spire of grass and the huge tree that wrestles victoriously with stormy centuries, and reckon up the great differences that exist, as to shape and size and color and flowers and leaves and grasses and shrubs and trees?

"So with those other worlds that shine
or hide in the vault above. They are all spheres;
all ^{have} orbital and probably axial motions; all
are governed by the same principle and law
of gravitation; all are lighted and colored and
warmed by the same mysterious element or
impulse: but on such basal unity is super-
imposed an almost infinite variety.

"But we pass on to the region of the fixed stars". . . . So, we skirt systems, clusters, ~~luminous~~ and ~~nebulae~~ like .

Lo, systems with several suns each, from one to a hundred! Lo, systems lighted, some with white suns, some with ruby, some with emerald, and some with suns of many different-colors! Lo, suns differing exceedingly in size and amount of light-they shed. ... Alcyone shines with a force of twelve thousand suns. And then we have suns themselves combined into systems of all sizes and shapes, - firmaments which, under the name of nebulae, are the last generalization and most stupendous variety of modern discovery: sometimes rolled up into spheres; sometimes gathered into circular or elliptic rings; now fan-shaped; now like an hour-glass; now broad wheels of compacted suns, large, glittering and sublime enough to under-roll the chariot of immeasurable God. There are not two leaves, or grass-blades perfectly alike in all this verdant world; not two worlds, nor systems of worlds accurately alike in all the prodigious realms.

∴ "Now no one can claim that this vast variety imbosomed in unity makes positively against the idea of one Creator of boundless invention and executive faculty. Just such a many-sided, versatile,

complete Deity as is affirmed would produce a vast universe, in which great outlines of unity would be steeped in immeasurable variation. The eternal laws of his own nature would demand it of the great Builder. The invincible beauty and fitness of things would demand it. Perfect uniformity, however piled up in magnificent-magnitudes - even a uniformity only varied after so cramped and frugal a fashion as would be perpetually suggesting poverty of resources - would belie the inexhaustible Divinity. If he build at all, he must not misrepresent and disparage himself in his work: his fruitful nature, teeming with all imaginable fertilities and seeds, must surely blossom into very much that marvelous fruitfulness of product and pattern which we observe.

"And when I am told of an Author of nature whose being swarms in resistless force toward every point of the compass, nay, of the sphere; who is both a unit and a polygon, facing every desideratum and possibility with a flashing side, both of thought and action, that outdazzles the sun, ... and I put myself forth under the open dome amid the glorious limitation that sets themselves in the

glorious unity of nature, . . . I feel myself drinking in predispositions to faith, as the exposed fleece drinks in the dew. I feel that again the doctrine matches the facts.

"Another characteristic of nature is the perfection of its details. The exquisite finish of nature in its minutest parts is about as wonderful as its vastness and variety. Scan that leaf: examine the wing of that butterfly. Let the tinted and polished antennae of that moth glitter in the focus of your instrument. Subject to the skilfullest notice of science and art the smallest veins of any animal or vegetable. Push the analysis just as far as possible . . . with the most searching criticism of the superbest microscope. What exquisite details! What elaborate refinement of workmanship! It is not as with some masterpiece of human painting - the main points only cared for, while all the subordinate are too rude to bear close inspection. . . . The microscope turns the most finished work of man into coarseness and clumsiness. Not so with the works of nature. . . . Everywhere among natural objects, great and small, the outlines and the minute filling up . . . are wrought with apparently the same

overflowing outlay of attention and skill. It is so, not in a few instances merely, nor in a thousand - it is so universally.

"That there are any so preposterous as to think that this feature of nature makes positively against the idea of a sparrow-watching, hair-numbering, and thought-weighing God is, of course, not to be imagined. . . . A nature finished exquisitely down to the most infinitesimal of its details, is just what one would have predicted of a God of this description. . . . A God for whose vision nothing is too small, who gives as complete attention to the affairs of an atom as to those of an empire, . . . who is embarrassed no more by unlimited multiplicity than by unlimited minuteness of detail, who can concentrate his almightiness with as much freedom and accuracy on a mathematical point as on a world, . . . can with equal ease do this, and roll a solar system on its triumphant path about the Pleiades: do I not know that a being with such a striking attribute as this would surely give it expression in his works? Do I not know that he who is equally at home in maxima and minima and to

whom beauties and glories in the world of infinitesimals would be just as apparent and practicable as they are in the world of infinities, would lay himself out on the one very much as on the other? . . . Again I feel the force of a doctrine matching facts.

"Another feature of nature is what I shall call its wisdom. The world is full of adaptations of means to ends, often of the most complex and elaborate description. . . . The adaptations are wonderful. . . . Down into the regions of the infinitely small, whither only the most searching microscopes carry the sight; up into the regions of the infinitely large and far, whither only the mightiest telescopes lift our struggling knowledge; among the mechanisms of the atomic nations that people a single leaf, and among the mechanisms of those swarming celestial empires whose starry banners sweep our nightly skies - it is everywhere the same - exquisite adaptations in such endless amounts and varieties of wise structure as exhausts all human understanding.

"Does such a nature swear against a Divine Contriver? . . . I feel that the

God who is affirmed is just the God to match the nature which I see - here the ball and there the socket, here the foot and there its footprint, here the shapely hand and there its glove, here the sovereign sword and there the golden scabbard that just fits it - that these noble adaptations and mechanisms, spanning and blazing all the fields of matter are in rejoicing sympathy with the idea of a Creator who is wonderful in counsel and excellent in working; that the alabaster-box of precious wisdom that has been emptied, not only on the greenly head and shining tresses of nature, but on her very feet, scents bravely of One who is himself a 'mountain of such spikenard'. . . .

"Another striking feature of nature is its power. . . . It is to inanimate nature that we must go for most brilliant examples of physical force. What power in the wind, when, as a tornado, it sweeps along; in the ocean - swell as it tosses an entire navy with as much ease as a single cockle-shell; in steam, dragging thousands of tons at the pace of the winds; in dynamite, lifting a city into mid-air and despoiling earth with its noise: . . .

in the earthquake, when oceans and continents are tossed aloft: what stalwart shoulders of gas and steam and fire are heaving at the mighty burden! But there are celestial forces which are of still higher and loftier pattern.

"When, then, I am told that a Sublime Force, who has Almighty for his name, is the author of nature, . . . I feel that the doctrine matches the facts; that the asserted Creator and creation fit each other as the die and the face of the coin which it has stamped.

Another feature of nature is its remarkable relation to law. Notice, law and its exceptions - the general steadfastness of modes of being and action in nature, and the occasional breaches in that steadfastness. On the earth's surface, in its dark interior, in the air and vault above, in the instant present and the ancient past, everywhere, law waves its mighty scepter. Atoms and masses, the ponderables and imponderables, the organic and inorganic, the living and dead - all are subjected in their modes of being and action to certain fixed rules, sometimes particular, but more often covering whole classes of objects.

Not a particle floats at random; or as a unit; not a leaf grows or falls save according to rigid principles of science. All chemical elements have their modes and measures of combination to which they steadfastly adhere. All heat, electricity, magnetism, gravity, act according to abiding methods which philosophers have gradually discovered and arranged into the sciences of natural philosophy. The great processes of vegetable and animal life proceed after the same forms and steps from age to age. The stone-beds of the world are formed and modified in certain set-ways, which are the same now as in the periods anterior to man. Even the weather, so often called fickle, has its stable methods, almost every year bringing to light some new general fact in meteorology, or extending the application of an old one. Day and night succeed each other every twenty-four hours without variation. The seasons do not change their order or general character. All of Kepler's and Newton's laws are as operative to-day as they ever have been since their discovery. The planets shoot round the sun and are circled by their own moons. on sub-

stantially the elliptical orbits, in the same times, and with the same principles of alternate retardation and acceleration as of old. All known changes in the planetary orbits have been found to be bound in a law of periodicity which is apparently invariable.

"So beyond the solar system. Law still, nothing but law; law everywhere on ten thousand blazing thrones; largely the same laws that prevail in our own system! As far as we can observe - and it is no little that has been observed - those distant orbs reverence the various principles of gravitation and mechanics, and keep as rigidly to their behests as when the earliest astronomy gazed at them. And every man of science is well persuaded that could his observation alight on particular orbs of those remote and twinkling hosts, he would find their minutest details bound up in the chains of the same adamant-ine regularity that rules our own globe.

"So in general we speak. But we must not be understood to speak with absolute precision of language. In this wide scene of steadfast arrangement there are outbreaks of anomaly - ruptures and rents and dislocations in the habits and

goings of nature, like those in the strata of the earth, . . . great-exceptional events, phenomena without fellows through an astonishing stretch of ages. Among the geologic strata - where are found faults, dislocations, fissures, and even reversions of those great-rock-beds which, in general, are laid down on a plan of utmost regularity. The course of nature is like some great-thoroughfare which advances through great distances without the slightest solution of its continuity, but-at-last-finds a great-river thrust squarely across its track. On this side the thoroughfare, on that side the thoroughfare, and here the broad deep flow of the bridgeless river - a river worth to the public, it may be, many times what the perfect continuity of the road would be.

Now no one can say that this characteristic of nature makes positively against such a steadfast and yet-miracle-working God as is affirmed in the Christian Scriptures. Instead of opposition there is positive harmony between the fact and the doctrine. . . . As general laws are necessary to make science possible, to enable men to forecast and profit by experience.

to serve as a basis for all comprehensive business and for all civil government - as the broader and profounder the intelligence, the more it is pleased with and tends to work by general principles, we may say that the very nature of Deity would demand a generally steadfast-law-abiding universe.

At the same time, a miracle-worker, he sees it undesirable to allow nature to hide its Maker altogether behind its swarming screen, and give to the ideas of necessity and fatality full sweep in human minds.

Such a being would be under a loud call to provide in the constitution and course of nature such suggestions and prophecies of miracles as would gradually, though perhaps unconsciously to them, prepare the minds of men for those crowning abnormalities of the system. He must have the glory of personal agency glimmer through occasional rents in the uniformity of nature. An anomaly-sprinkled, miracle-suggesting, as well as stable, universe must proceed from his wondrous hand.

... And when I am told of one who is actually just this sort of divinity - both law and miracle: both giver and keeper of moral laws which shall not pass

away, while his iron will throned as superbly in the realm of matter as of morals, yet launches forth into special providences and miracles on extraordinary occasions, . . . I feel that the doctrine and the facts are at one; that the asserted Creator and the observed creation fit each other as do the signet and the seal just stamped.

Another feature of nature is its wonderful relation to time and motion.

"How long are the earth and its confederates in the solar system calculated to endure? Geometry declares that no element of decay within endangers the stability of the system of the world. That year which circumscribes our seasons is only three hundred and sixty-five days; but the earth has another year to which this is a mere point - its pole goes nodding through space in a circle which takes twenty-five thousand years to traverse. . . . All the planetary orbits pass through cycles of changes varying in length from a few centuries to nine thousand, to seventy thousand, even to many millions of years; but the greatest of these planetary cycles are as nothing compared with those enormous periods which bind the

perturbations and express the secular equations of the sun and fixed stars - periods including more years than imagination has ever succeeded in realizing. What amazing longevities! What portentous numerals! They are hieroglyphics of the everlasting! They lift us among the dizzyest peaks of the sublime.

These immense periods, interspersed with others exceedingly small, sometimes express an exceedingly slow movement among the powers of nature. In other cases the movement with which they are connected is exceedingly rapid. . . . If ^{now} one should say that these great cycles imbosoming unutterable extremes of movement makes positively against an Eternal God who is able to move to his purpose like the light, or at a rate so trifling as to be quite imperceptible by human senses, we should laugh his logic to scorn. We know better. There are facts that palpably agree with such a theism. . . . They express a state of things that might have been expected from a being who has both unlimited time and unlimited speed at his disposal - who is able to dart on his purpose as if infinite whirlwinds, were in his

wings, or to approach at a rate so minute that no human sense can discern the movement in the lapse of generations. ... It is only a God who has substantial for-
evers on his hands, and who on occasion can lighten and on occasion can linger ineffably along the highway of his purposes, who is properly represented by such a nature. His character demands of him a nature expressing his own attributes.

"So when I am told of one whose longevity is eternity, whose orbit of existence has an infinite axis, who reaches an atonement after slowly beating toward it for forty centuries, who is ages and dispensations in establishing his kingdom in the world, who commonly approaches the punishment of sinners with steps lingering through numberless delays and forbearances, and who yet sometimes yokes steeds of wind and fire and foam to his car - ... I feel that there is a significant-matching of what we are taught with what we observe; that such a theism is on most-excellent and embracing terms with nature.

"Another feature - the mysteriousness of nature. What does not know

it? - terrestrial nature is one huge sphinx. She vomits enigmas on us in seas. Riddles too profound for the highest science yet in our possession lurk in every ray of light, in every blade of grass, in every rudest stone. Only some of the coarser facts, in relation to a few things here and there, have been picked up and systematized; and these are what compose our boasted sciences. From center to circumference the earth is choked with mysteries whose stony rind has never yet received a blow, much less a fracture, from the mallet of investigation. Come now, ye great-Computers, compute for us how long it will be before the science which loses itself at the very threshold of the complexities of this world, will be able to swoop down with triumphant-wing upon the surfaces and to the fiery centers of those fellow-planets that mysteriously weave and interweave paths across the concave, and thoroughly solve the problem of all their swarming contents!

A disorderly maze are the apparent paths of the members of our solar system! But you say the real paths are not so intricate as the apparent. Take your stand, then, at the sun, and observe

planets and comets going and coming at all distances and rates of velocity and directions; while around most of the larger planets are similarly moving other systems of satellites - is it not an intricate as well as a brave sight? Can you see through the mazy plan? But you say that it has been seen through, and planetariums have been made that clearly represent the whole thing to us within a few feet of space. How many centuries and philosophers, O Copernicus - Copernicus I say, away yonder in the depths of four hundred years ago - did it take to make that orrery and solve that riddle of the system of the world? Indeed it is yet very far from solution. Astronomers can completely account for the movements of a system of only two bodies. A system of three is quite beyond them; one of a hundred and more bodies, like our solar system, immeasurably beyond them. There is not even a hope that science, with all its dynamical calculuses, will ever overtake this higher problem.

"But there is a higher problem still. Solar system revolves around solar system; a group of such systems around a similar group; a cluster of such groups around a similar cluster; a firmament of such clusters

around a similar firmament. Indeed, as we have seen, the whole universe of stars, with all the countless fleets of planets and moons which they represent, must, according to the law of gravity, revolve about a last center of centers. Let us go to it. Standing at this heaven - for is not this the dazzling metropolis where dwells the sublime Caesar of the creation? - standing at this wondrous point, and looking forth on the countless nebulae coming and going at all imaginable distances, speeds and directions - lo, what a glorious scene of bewilderment and unsearchable complexity! It fairly takes away our breath to look.

There is no more spirit left in us. If a system of three bodies is too much for the most-subtle and comprehensive science yet known, what can ever be done by all coming generations and geniuses however imperial, toward mastering such labyrinthian immensity of involved orbs?

Now harken to the Christian Scriptures - affirming a Maker of nature who is himself the mightiest of all enigmas. Verily thou art a God that hidest thyself - Canst thou by searching find out God? Canst thou find out the Almighty to perfection? - It is high as heaven: what canst thou do?

deep as the grave: what canst thou know? Does the aspect of nature contradict this doctrine? Who will presume to deny that the incomprehensible materialism about us, to say nothing of the more incomprehensible spiritualism within us, is just what one would expect to find issuing from the hands of an incomprehensible Creator - a being mysteriously without a beginning, mysteriously self-existent, mysteriously able to make the greatest and noblest things out of nothing by simple volition, mysteriously all-knowing, mysteriously unfettered in the application of his power and knowledge by all conditions of space and duration and personal presence - in short, a being enveloped in a terrible pomp and majesty of sunset clouds whose broken lines never permit the orb that glorifies them to appear, even for a moment, in clear and golden contour on our rapt sight. Such a being setting out to create would be likely to give us the present enigmatic universe, nay, for why state the matter so feebly? - would be sure to give it. Like every other copious author, he would reproduce his own traits. An unutterable skin, himself, his

creatures would be sphynxes. A nature from the hand of a God that I can comprehend, or make any approach to comprehending?—preposterous! A creation that to me, with my low place and filmy vision and narrow orbit, is not steeped in seas of mystery? preposterous! If Jehovah build the temple of nature at all, he will found it on mysteries, frame it with mysteries, cover and ~~domest~~ ^{domest} it with mysteries, pillar and ballast it with mysteries, pave and ceil it with a mosaic of mysteries—surely he will.

"And when I am told of a being whose own nature is an overwhelming problem, whose attributes have no horizon, no zenith and no nadir; whose ends respect all possible objects and interests, and spread themselves out in plans of boundless vastness whose merest corners and differentials only are visible to men of the widest scope, and I then place myself out under nature's open dome, amid its inscrutableness of leaf and star, of whole crowded earth and circumventing heavens . . . and open my soul candidly to all their silent-suggestions and magnetisms, I feel myself drinking in truth as the

fleece spread out under the stars drinks in the dew - *Feel that the facts give embracing arms to the doctrine.*"

Thus the heavens declare the glory of God, and no honest mind can resist their logic. The book of nature and the book of revelation agree in one testimony as to their Divine Author, to whom be glory and dominion throughout all ages.

Let us add but a few observations to this eloquent testimony of reverent science. How many doubting Thomases there are who say, Except I can see with my eyes and feel with my hands, I will not believe. How much then must they remain in ignorance of, for the invisible things of God are to be understood from the things that are made. The visible things form the ladder whereupon faith should confidently mount to view the things unseen. Faith in the divine power and goodness of the living God is the only legitimate conclusion from a mighty array of evidence; and, as Paul suggests (Heb. 11:1), is a substantial basis for the Christian's hope in the things as yet unseen, but promised of God to the faith that overcometh the unbelieving spirit of the sinful world. Armed with the banners of faith, ac-

quired by meditation upon the works and ways of God, the Christian soldier can bravely endure hardness as seeing by faith him who is invisible to his human senses.

Both the telescope and the microscope bring lessons to men in this respect. How much they have revealed in nature that otherwise must have remained undiscovered, and might have been disbelieved had it only been told. So also the combined telescope and microscope of the divine revelation, mounted and adjusted by the Spirit of God for the use of the prospective heirs of God, leads into all truth, and shows them things to come - the divine plans and purposes in all his vast creation. And blessed is he, who, like Abraham, and like Moses, believes and acts upon the testimony, "as seeing him who is invisible." Heb. 11:27.

Creation a Finished Work.

While scientists, with their wonderful instruments and no less wonderful scientific methods, are overwhelmed and amazed at the apparent endlessness of the physical creation, few, if any, seem to have considered the testimony of the Word of God, that this vast creation had a beginning, and that it is also a finished work. (See John 1:1. "In

the beginning, God created the heavens and the earth"; and Gen. 2:1. "Thus the heavens and the earth were finished, and all the host of them." There was a time before they began to be created; and when the earth and man were created, the creative energy ceased, and God rested from those labors.

The testimony of God's Word is also to the effect that the divine creative energy was not merely a power of organization of matter already in existence, and in accordance with physical laws already established, but that the work of creation down to its primary elements, as well as the entire scope of natural law is the outgrowth of the divine wisdom and energy, and is therefore the expression of his divine power and character. See Prov. 8:26. R. V. "While as yet he had not made ... the beginning of the dust of the world.

God's Oath by the Stability of the Heavens.

When God lifts up his hand and swears by the heavens which he has made, and by the ordinances of the heavens which he has established, declaring that his word is as sure of accomplishment as that

the heavens exist and that the operations of their laws are established, what blessed assurance it gives to his believing children. He is thereby swearing by himself, for he can swear by none greater. Deut. 32:40-43; Jer. 31:35-40. He is calling attention to the fact of his finished creation, and to the permanency of his established physical laws, and saying that his blessed promises are just as sure of fulfilment as those established conditions. See Jer. 31:35, 36.

God the Author of all Natural Law.

How significantly too does God remind Job that he alone is the author of all natural law, in heaven and in earth. See Job. 38-41.

In chapter 38:1-30, 34-37 he demands of Job to account for the wonders of nature about him in the earth. In verses 31-33 he points to the established laws that bind the material universe together and that guide majestic worlds in their orderly courses. In verses 36, 38, 41 and Chapter 39:1-30 he calls attention to the wonders of creation in the animal kingdom. Then, that man may realize the greatness of divine power and its rightful authority, he significantly

inquires, "Canst thou do these things? - Hast thou an arm like God, or canst thou thunder with a voice like him? Deck thyself now with majesty and excellency and array thyself with glory and beauty, ... then will I also confess unto thee that thine own right hand can save thee." Job 38:31; 40:7, 9, 10, 14.

Man's Proper Attitude.

This divine logic is the voice of God, through nature's works, to every man; a Father's counsel to all his sons, declaring not only the fact and the righteousness of his power and authority, but also their necessity for the well-being of his children, whose natural and rightful place is ever beneath his sheltering wing.

And in view of the goodness and glory of God revealed in his mighty works, the only proper attitude for the enlightened mind and heart of man is the attitude of Job after God had thus expostulated with him. Job, like other men, in his failure to consider the works and ways of God, had reproached the Almighty, judging him from a very narrow and limited view-point. But when thus awakened to a reasonable consideration of God's testimony,

Job said, "I know that thou canst do every-
thing, and that no thought can be withhold-
en from thee. . . . I have uttered that I
understood not, things too wonderful for me,
which I knew not, . . . I have heard of
thee by the hearing of the ear, but now mine
eye ~~the eye~~ [of faith] seeth thee. Therefore I
abhor myself, and repent in dust and
ashes".

Thus the view and appreciation of
God's sovereignty and glory, leads man
to his rightful place, as a dutiful son
and grateful heir of the divine bounty.

THE GREAT DESIGNER AND THE GREAT EXECUTOR OF THE ETERNAL PURPOSE

THE DIVINELY SUGGESTED REVELATION - A WRITTEN REVELATION SUPPLEMENTS THAT OF NATURE - GOD'S TESTIMONY OF HIMSELF - GOD INTRODUCES HIS SON - THE SON'S TESTIMONY OF THE FATHER - FURTHER TESTIMONY OF THE SON - THE OFFICE AND GLORY OF THE SON - DOES THE GLORY OF THE SON ECLIPSE THAT OF THE FATHER? - THE LEGISLATIVE, EXECUTIVE, AND JUDICIAL FUNCTIONS OF THE DIVINE GOVERNMENT - THE GLORY OF JEHOVAH'S NAME, AND OF HIS SON'S NAME.

"Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his Son's name, if thou canst tell?" Prov. 30:4.

While nature clearly testifies to the existence of a living God of infinite power and incomprehensible glory, who this mighty one is, nature has never whispered. But, as we should expect, the testimony of nature is supplemented by a revelation from the Creator to the creature. And of this revelation, it is written therein: "Every word of God is pure (truth unalloyed.) He is a shield unto them that put their trust in him." Then with authority it speaks, saying: "Add thou not unto his words, lest he reprove thee and thou be found a liar." Prov. 30:5,6.; Deut. 4:2.; Rev. 22:18,19.

This revelation comes through divinely inspired prophets and apostles, to make known to us the attributes and character of the great Creator, and his purposes concerning his creatures. Of old "holy men of God spake as they were moved by the Holy Spirit." 2 Pet. 1:21. They have recorded the history of God's dealing with men from the earliest infancy of our race, to what may be termed its young manhood - to the period of well authenticated human history.

They record the announcement of God's law to man in Eden, man's violation of that law, and the penalty pronounced, which penalty we have also experienced to the present day. They also tell of a remedy for sin and death through a great Deliverer sent of God, who should "ransom us from the power of the grave" and "redeem us from death." Hos. 13:14.; Isa. 25:8. Inspired prophets wrote of

THE GREAT DESIGNER AND THE GREAT EXECUTOR OF THE ETERNAL PURPOSE

3-

this for many centuries, and, in the fulness of time, after four thousand years, the Deliverer came, and paid the price of our redemption; and all the world is witness to the fulfilment of the prophetic word in him. Then the divine plan began to develop along the lines of a new dispensation, as foretold by the prophets. To the clear fulfilment of those prophecies in Jesus of Nazareth, divinely inspired apostles of the new dispensation pointed, and thence led on into the mysteries of the coming kingdom and glory of God on earth, and of the fulfilment of his eternal purpose regarding his whole creation.

These inspired men of God, called at various times, ranging all the way from the beginning of the world, down to the close of the sacred record in the testimony of Jesus Christ, our risen Redeemer, to his servant John on the Isle of Patmos, all unite in one harmonious testimony, supplementing the testimony of the visible creation, to reveal to man his great Creator; his marvelous designs; his wondrous power; his righteous character; his fatherly providence, and his rightful and beneficent parental authority; and also to disclose to man his own origin; his destiny; his relationships, and their corresponding duties and obligations. Truly, this revelation from God is our chart and compass on the sea of life, without which no man can steer his course in life safely.

Let us bear this, its broad scope, in mind while we reverently study the revealed plans and purposes of God, whose marvelous design and beautiful harmony constitute the internal, and the clearest possible evidence of the divine authorship and authority of the Word of God. Just as the internal evidence of the book of nature points with unerring finger and indisputable authority to its divine Author; so the internal evidence of the written revelation, with the same indisputable authority, points to the same Author.

GOD'S TESTIMONY OF HIMSELF

Hear then, the recorded testimony of God himself, through his prophets, as to his own glorious personality. He gives us both his word and his oath, saying,

Chapter III.

The Great Designer and The ^{Great} Executor of The Eternal Purpose.

The Divinely Suggested Inquiry. - A Written Revelation Supplements That of Nature. - God's Testimony of Himself. - God Introduces His Son. - The Son's Testimony of the Father. - Further Testimony of the Son. - The Office and Glory of the Son. - Does the Glory of the Son Eclipse That of the Father? - The Legislative, Executive, and Judicial Functions, of the Divine Government. - The Glory of Jehovah's Name, and of His Son's Name.

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Hos. 13:14; Isa. 25:8. Inspired prophets wrote of this for many centuries, and, "in the fulness of time" - after four thousand years - the Deliverer came, and paid the price of our redemption; and all the world is witness to the fulfilment of the prophetic word in him. Then the divine plan began to develop along the lines of a new dispensation, as foretold by the prophets. To the clear fulfilment of those prophecies in Jesus of Nazareth divinely inspired apostles of the new dispensation pointed, and thence led on into the mysteries of the coming kingdom and glory of God on earth, and of the fulfilment of his eternal purpose regarding his whole creation.

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to man his great Creator, his marvelous designs, his wondrous power, his righteous character, his fatherly providence, and his rightful and beneficent-parental authority; and also to disclose to man his own origin, his destiny, his relationships, and their corresponding duties and obligations. Truly this revelation from God is our chart and compass on the sea of life, without which no man can steer his course in life safely.

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God's Testimony of Himself.

Hear then, the recorded testimony of God himself, through his prophets, as to his own glorious personality. He

gives us both his word and his oath, saying, "I, even I, am God, and there is no God with me I lift up my hand ^{*} to heaven and say I live forever." Deut. 32:39, 40. Thus, upon his oath, by the heavens that he has made, and which so unmistakably testify of him, God himself asserts that he is no mere mythical abstraction, such as men, in their blindness of unbelief, term "nature" and "chance", but a living personality whose intelligence, wisdom, power and glory are as high above man as the heavens are higher than the earth. Isa. 55:9.

"Thus saith the high and lofty One that inhabiteth eternity, whose name is holy, I dwell in the high and holy place." Isa. 57:15. Again we read, "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all." "He hath looked down from the height of his sanctuary: from heaven did the Lord behold the earth." Psa. 103:19; 102:19. Thus we have the declaration of his personality, his holiness, and his supreme and eternal sovereignty over heaven and earth.

* The lifting up of the hand, the sign of the oath. See Gen. 14:22; Rev. 10:5, 6.

"And his prophets further declare, 'Before the mountains were brought forth, or ever thou hadst formed the world, even from everlasting to everlasting thou art God.' 'Thy throne is established of old, thou art from everlasting.' 'Hast thou not known, hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.' Psa. 90:2; 93:2; Isa. 40:28. Here we have the declaration of his eternal existence and his infinite power and wisdom.

God Tells His Name and Defines It.

But we would pursue the suggested inquiry further: "What is his name?" - for the term "god", signifying a lord or a great one, is a general, and not a specific term; and, says Paul, "There be gods many and lords many." 1 Cor. 8:5, 6. Then by what specific name shall the Mighty God be known? So Moses inquired, saying, Behold when I come unto the children of Israel and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses,

I Am That I Am [I Am that Existing One, the Eternal God]. And he said, Thus shalt thou say unto them, I Am hath sent me unto you." Exod. 3:13, 14. Thus the living God whose existence knows no boundaries of beginning or end, and before whom all eternity, past, present and future, is an open book, introduces himself to men in the glory of his omniscience.

"And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, of Isaac and of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations. Go, gather the elders of Israel together and say unto them, Jehovah, the God of your fathers . . . appeared unto me, saying, etc." Exod. 3:15, 16. Thus God tells his name and defines it as the great I Am - the Existing One, the Eternal God. This name, Jehovah, is his specific personal name, and is not applicable to any other being. Being a proper name, it should not be translated, but should be retained. In the common version of our English Bible it is rendered "Lord", and since several other Hebrew words of varying

significance are rendered by the same English word, the text is confusing, and the honor due to Jehovah alone is often veiled.

Of this specific name God is very jealous, saying, "I am Jehovah: that is my name; and my glory will I not give to another." Isa. 42: 8. "Thus saith Jehovah, the King of Israel, and his [Israel's] Redeemer, Jehovah of hosts, I am the first and I am the last, and beside me there is no God." ~~Isa.~~ Isa. 44: 6. See also Isa. 48: 1, 2, 11, 12-17 in each of which the word translated Lord is Jehovah. Note also Psa. 83: 18. "That men may know that thou, whose name alone is Jehovah, art the Most High over all the earth." But

Why this Particularity About His Name?

It is because God desires to maintain his rightful place as the one Supreme Sovereign in the minds and hearts of all the subjects of his vast dominion; for it is right that the great Giver of every good and perfect gift should have the supreme love honor and reverence due to his high and holy name; and that all of his intelligent creatures should recognize their obligation to him in whom they live and move and have their being. Jas. 1: 17; Acts 17: 28. This

is Jehovah's reward for all of his paternal bounty and beneficence so lavishly bestowed upon his intelligent creation.

If an earthly parent, having reared his son from infancy to young manhood, then presents him with a beautiful home, the fruit of his labor of love, and starts him out in the world well equipped for manly duty ~~and~~ privilege and pleasure is he not entitled to the joyful returns of filial love, ~~honor~~ and reverence? And if he should willingly relinquish this rightful reward would it not prove that he did not appreciate the returns of filial love? and that because he himself lacked parental love? So the heavenly Parent must, by his own loving nature, require love and its graceful offices from his beloved children. Nor can he surrender this attitude without the sacrifice, not only of parental honor, dignity and happiness, but also of the true honor, dignity ~~and~~ happiness and welfare of his family; for this bond is one of mutual felicity.

Therefore, for any being, however great, to seek to detract from the glory or authority of Jehovah, or to attempt to grasp it in any measure, or to give it to another presumed authority or power, is to

manifest disloyalty to the bountiful Father of all, the King of all kings and Lord of all lords. He alone is "the Most High God" whose existence antedates that of all other beings and things, whose will and power have called all things, both animate and inanimate, into being; whose mighty power it is that, through whatsoever agents or agencies he creates and empowers, is himself primarily, the great-Creator and Sustainer of all things; whose infinitely wise ^{and} mighty mind planned all things; and Through ages and dispensations conducts and shapes all things to the ultimate and certain accomplishment of his grand and benevolent-designs. Isa. 55: 10, 11. He alone therefore is the Supreme Sovereign Lord of the whole creation, the First Cause and the Everlasting Sustainer of all things - the great "I Am": Jehovah is his name.

God Introduces His Son.

Now the next-suggested inquiry is: "What is his son's name?" Nature never whispered even that he has a son: so we turn again to the divine revelation, whence come both the suggestion and the answer. The inquiry implies that

Jehovah has but one son, and so the revelation declares, saying, "God sent his only-begotten Son into the world." The Son then owes his existence to his Father: that is undeniably implied in the relationship. Now, what is his name?

When God was about to bring his Son into this world, he said, by his angel, to his foster-father, Joseph, "Thou shalt call his name Jesus, for he shall save his people from their sins." Matt. 1:21. And to this same Jesus God twice bore verbal testimony from heaven, saying, "This is my beloved Son in whom I am well-pleased." - "Hear him." Matt. 3:17; Luke 9:35.

The Son's Testimony of the Father:

Then before pursuing further the Father's testimony of the Son, let us "hear him" as to their mutual relationship. He says, "All things are delivered unto me of my Father, and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." Matt. 11:27. "No man hath seen God at any time; the only-begotten Son which is in the bosom of the Father, he hath declared him." John 1:18.

With this statement of his commission, and of his exclusive ability to testify of the Father, Jesus says, He is "my Father and my God." John 20:17. "My Father is greater than I." John 14:28. "I came down from heaven, not to do mine own will, but the will of him that sent me." John 6:38. "I am come in my Father's name," John 5:43. "The word which ye hear is not mine, but the Father's which sent me." John 14:24. "My doctrine is not mine, but his that sent me." John 7:16. "I must work the works of him that sent me." John 9:4. "My meat is to do the will of him that sent me, and to finish his work." John 4:32-34. "I and my Father are one." John 10:30. Not one in person: such an unreasonable inference would render the entire testimony meaningless and false. The oneness with God which Jesus claimed was a oneness which he prayed that all his followers might also experience - "That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us, . . . that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." John 17:21-23. A oneness of spirit. Eph. 4:4; 2:18;

Gal. 4:6; 1 Cor. 12, 13; - a oneness of mind.
1 Cor. 1:10; 2:12-16; 1 Pet. 3:8; Phil. 2:2-5;
1:27; Rom. 12:16; - a oneness of purpose
and endeavor to do the will of God, his
Father. John 6:38.

No Disposition to Supplant
or Rival his Father.

Thus on the part of the Son of God
there is manifestly no attempt to rival
the power and glory of the eternal Father,
nor in the slightest degree to supplant
his authority, nor his rightful place of
supreme honor love and devotion in the
hearts of his intelligent creatures; but
instead, there is the example of perfect ^{filial} love
honor obedience and devotion answer-
ing to paternal affection and beneficence.

An evidently faulty translation of
Phil. 2:6 in the common version of our
English Bible, is to the very opposite of this
disposition in the Son of God - of submis-
sion and obedience to his Father and his
God. It reads - "Who, being in the form
of God, thought it not robbery to be equal
with God." Note the inharmonious with the
context here, and also with the statement
of John 14:28 - "My Father is greater than I."

In all his teachings, and in all his works, does he not ascribe supreme honor to the Father, and represent himself as the agent of the Father for the accomplishment of purposes devised by the Father, and the glory of which, in the supreme sense, is due to him alone?

A better translation given in the Emphatic Diaglott reads: "Who though being in a form of God [the divine form or nature] yet did not meditate a usurpation* to be like God, but divested himself, taking a bondman's form, having been made in the likeness of men; and being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross." This rendering is in harmony with all the testimonies of Jesus as well as consistent with the context.

Foot-Note

* Upon the Greek word, "harpagmon," here rendered "usurpation," the translator appends the following note: "Harpagmon being a word of very rare occurrence a great variety of translations have been given. The following may serve as examples - 'Who... did not think it a matter to be earnestly desired' - Clarke. 'Did not earnestly affect' - Cyprian. 'Did not think of eagerly retaining' - Wakefield. (over) →

Did not regard . . . as an object of solicitous
desire.' - Stuart. 'Thought not a thing to be
seized.' - Sharpe. 'Did not eagerly grasp.' -
Kneeland. 'Did not violently strive.' - Dickinson.
'Did not meditate a usurpation.' - Turnbull.

The Name of the Son of God.

Returning to the testimony of the Word of God as to the name of his Son, we find that several deeply significant names were given to him, for while Joseph and Mary were instructed to call his name Jesus, which signifies Saviour, because he should save his people from their sins, and therefore this name alone was given to him; yet the prophet Isaiah had foretold that his name should be called Emmanuel, which signifies, God with us. (Matt. 1: 21, 23; Luke 1: 31; Isa. 7: 14.) Why was not this name also given?

Clearly this name was not to be given to the infant Son, who, to all outward appearance, was like other human infants, for the mighty God-nature, the divine, was veiled in the flesh, and must be revealed to the eye of faith by the testimony of the Spirit of God, as Jesus said on the occasion of Peter's confession - "Thou art the Christ, the Son of the living God." "Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. 16: 13-17.

To many believing souls it was thus revealed, even in his infancy, that this was indeed the Son of God; the

promised Emmanuel: for example, to Simeon, to Anna, and to the wise men from the east. Luke 2:25-38; Matt. 2:1, 2, 10-12. Luke 2:8-20. It was most clearly announced to Joseph when it was said to him, "Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the holy Spirit"; and to Mary, "Therefore that holy thing which shall be born of thee shall be called the Son of God." Matt. 1:20; Luke 1:35.

Yet to all outward appearance, he was but a human infant, - a bright-intelligent, guileless child, and finally a fully developed man, of noble bearing and guileless character, so that all his life Mary pondered these things in her heart, and studied the mystery of his being and of God's purpose in him. For it had been said to her, "He shall be great, and shall be called the Son of the Highest, - and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33.

When shall these things be? must have been the question ever uppermost in their minds, for the recognition of his greatness was then lacking and the promised kingdom

still tarried, while persecution commenced at his birth and pursued him until finally Mary witnessed his crucifixion; and with the mystery still unsolved, she, like the other disciples, waited with trembling hope until the testimony of the resurrection confirmed their faith, and bade them still to wait, and "look for that blessed hope, the glorious appearing of our great- God and Savior, Jesus Christ, who gave himself for us." Titus 2:13, 14. Then indeed he will be universally recognized as Emmanuel, God with us.

Thus it is manifest from the testimony of God, and therefore clear to those who believe it, that the Son of Mary was as truly a God, a partaker of the divine nature, when he was born in Bethlehem as he will be when he comes again in his glory; but the veil of the flesh for a time concealed the glory of the divine nature, save to those few who had faith in the divine testimony concerning him.

Again, this same Jesus our Savior, and Emmanuel our God, is shown in prophetic vision of his coming glory to John on the Isle of Patmos, having on his vesture and on his thigh a name written - King of Kings and Lord of Lords." And it was also declared - "His name is called the

* "Logos," which signifies the Word of God, because he is the expression of God to his creatures. Rev. 19:16, 13. John 14:9.

Using this significant-name, John (1:1) also refers back to his pre-human existence, saying, "In the beginning was the Logos* [the Word], and the Logos was with the God, and the Logos was a God". Here the first-word "God" is emphatic in the Greek, referring to the Father as supreme, while the second referring to the Son is without the emphasis. See Emphatic Diaglott.

Thus we see that, while the name Jesus proclaimed him our Savior, our Redeemer, our atoning sacrifice, the name Immanuel, like the name Logos, the Word of God, describes him as a mighty God, being the Son of the Almighty God, Jehovah, and therefore strong also in his divine nature to deliver those whom he has purchased with his precious blood. But before he could be manifested as with us in the office of Immanuel, a mighty God to

* Says Dr. A. Clark - This term should be left untranslated for the very same reasons why the names Jesus and Christ are left untranslated.

restore and bless, he must first come to us as Jesus, our Savior, our Redeemer. So after referring to his birth and to his name, Jesus; Matthew adds, "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, . . . They shall call his name Immanuel." Matt. 1:22, 23.

But these are not all of the significant names applied to the Son of God. Jeremiah adds, "And this is his name whereby he shall be called, Jehovah-tsidkenu" which Hengstenberg and Keil render - He by whom Jehovah works righteousness. Jer. 23:6 - margin. And similarly in Jer. 33:16 Jerusalem bears the same name, because righteousness will be wrought in and through her: "This is the name whereby she shall be called, Jehovah-tsidkenu - she by whom Jehovah works righteousness. Thus there is manifestly no conflict with those scriptures which claim "Jehovah" as the distinctive name of the heavenly Father alone.

He is also called The Angel of the Covenant, the Archangel and Michael, the Archangel. The term "angel," in the Old Testament Hebrew, is malak, and, in the New Testament Greek it is angelos. It signifies "messenger," and is sometimes so translated, as in

Malachi 3:1. "The Messenger [the angel] of the Covenant." It is applied to all the hosts of God—his angels, "his ministers that do his pleasure." Psa. 103:21. But high over all the intelligent hosts of the whole creation is God's Chief Messenger, his only-begotten, divine Son, "the Angel [the Messenger] of the Covenant" which God made with Abraham: and not only so, but in whom all the covenants, the promises, of God shall be established; "for all the promises of God in him are yea, and in him amen, unto the glory of God." 2 Cor. 1:20.

Then he is called the Archangel, the prefix Arche signifying ancient, the beginning, the first, the chief. Thus he is described as the Ancient Angel, the very first messenger of Jehovah, or, as in Rev. 3:14, "the beginning of the creation of God," and therefore appointed Chief over all. Yet is his age no indication of failing strength, but of perpetual youth; ^{26 Feb. 1:12 p. 13:8.} ~~from the womb of the~~ ^{morning} thou hast the dew [the early refreshing vigor] of thy youth." Psa. 110:3. And the prophecies concerning him under these names identify this Chief Messenger, the Archangel, the Angel of the Covenant, with Jesus and with Immanuel.

Thus Malachi (3:1) says, "The

Lord [Heb. Adon] whom ye seek [or whom ye are looking for - the Messiah] shall suddenly come to his temple, even the Messenger [the Angel] of the Covenant whom ye delight in: behold he shall come saith the Lord [Jehovah] of hosts." Jude (9) adds the name Michael - "Michael, the Archangel." And Dan. (12:1-4) referring to our Lord's second advent, makes use of the name Michael, saying, "At that time shall Michael stand up, the great Prince that standeth for the children of thy people, and there shall be a time of trouble such as never was since there was a nation." Compare Matt. 24:21, 30. So also Paul tells us that it is the voice of the Archangel that will be heard when the Lord descends from heaven. 1 Thes. 4:16.

Thus the Son of God described by all of these significant names, is seen in the light of God's Word to be "the same yesterday, today and forever." Heb. 13:8. He is the Logos - the Word, the perfect expression of the Father's character and will. Rev. 19:13; John 1:1. He is the Archangel, the first, and always the chief Messenger of God; for he "was in the beginning with God," and "he is before all things." John 1:2; Col. 1:17. And he is

Michael, who is like God, "being the brightness of his glory and the express image of his person." Heb. 1:3. And Michael the Archangel is the Angel of the Covenant - in whom God's eternal purpose shall be firmly established. And he is Jesus, our Savior, and Immanuel, our God, as Thomas truly confessed, saying, "My Lord and my God." John 20:28.

Thus also we are prepared to understand another statement by the prophet Isaiah (9:6), giving to him additional names: - "For unto us a child is born, unto us a son is given; and the government is* upon his shoulder. And his name is* called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

That these significant names were his from the beginning, is manifest; but will be the more clearly seen when, in a subsequent chapter, we consider him in his priestly office - a Priest and King after the order of Melchizedec, and a Prophet like unto Moses. Psa. 110:4; Acts 3:22. Truly his name is, and always has been Wonderful; but how wonderful becomes more and more in

* Not "shall be". See Bible Commentary. Also Leeser's translation.

manifest as God's eternal purpose which is being wrought-out in him, opens up to the astonished eyes of our understanding. And it is evidently to draw our attention to these wonderful things, that the question, "What is his name?" is suggested to us by the Spirit of God; and then the answer is given to those who ponder his word.

Oh how much is in a name when God gives it! But we would know more of this wonderful child which lay sleeping in a manger in Bethlehem - promised of God four thousand years before, described for identification by prophets, announced by angels, welcomed by wise men, worshipped by seers, and plotted against from his birth by demons and by wicked men; yet protected of God until the hour was come for the sacrificial offering. Say, what of his prior existence? How rich was he before, for our sakes he became poor?

Again we turn to the word of his testimony, first, to observe how positively his previous existence and his divine nature are asserted, and then to learn of the glory which he had with the Father before the world was.

His Prehuman Existence Affirmed

Jesus said, "I am the bread of life" - "the bread of God which cometh down from heaven" and giveth life unto the world. "He that cometh unto me shall never hunger, and he that believeth on me shall never thirst". And when many of his disciples, doubting, said, "This is a hard saying: who can hear it-?" Jesus answered, "Doth this offend you? What if ye shall see the Son of man ascend up where he was before?" But from that time many of his disciples went back and walked no more with him. "Then said Jesus unto the twelve, Will ye also go away?" Then Simon Peter answered him, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure, that thou art that Christ, the Son of the living God." John 6:35, 33, 60-62, 66-69.

Again, reasoning with the Jews, Jesus said: "I am from above; . . . I am not of this world . . ." Then said they unto him, "Who art thou?" and Jesus said unto them, "Even the same that I said unto you from the beginning. . . . I proceeded forth and came from God; neither came I of myself, but he sent me." They replied, "Art thou greater than our

father Abraham; which is dead? and the prophets are dead: whom makest thou thyself? He answered them, Your father Abraham rejoiced to see my day, and he saw it - and was glad." Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." John 8:23, 25, 42, 53, 56-59. Thus Jesus himself, and with solemn emphasis, claimed a previous existence as the Son of God.

And so his apostles, his chosen witnesses, also testify. John (1:1) says: "In the beginning was the Word [the Logos], and the Word was with the God, and the Word was a God." The beginning here referred to can be none other than that mentioned in Gen. 1:1 - the beginning of creation; and John also ^{records (Rev. 3:14)} says that the Son himself was "the beginning of the creation of God" (Rev. 3:14) and that all subsequent creations were by him, and that "without him was not any thing made that was made." "In him was life*" - not the

* See foot note on next page. (over) →

* The original word (zoe) here, is that always used in reference to the eternal life, while another word (psuche) is used in reference to the human life. See Young's Analytical Concordance, and note the discrimination in the selection of these terms in John 12:25.

human life, for this is prior to his incarnation - but that divine "eternal life which was with the Father" (1 John 1:2) and which is "the true [divine] light, which lighteth every man that cometh into the world." (v. 9) "For," he continues, "the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us." 1 John 1:2. How was it manifested? It was manifested to their divinely quickened understanding through obedient faith, both in his marvelous teachings, for "he taught as one having authority," and in his mighty works - "works which none other man did," bearing witness to his divine power, and leaving no room for doubt as to his divine nature, and that relationship to, and authority from God which he claimed.

Paul also bears the same testimony, describing God's "dear Son" as "the image of the invisible God, the first-born of every creature; for by him were all things created. . . . And he is before all things, and by him all things consist." Col. 1: 15-17.

We should not overlook here the marked difference made in the references to

Jehovah's existence and that of his Son. Both have the eternal, divine, life; but while that of Jehovah is described as "from eternity to eternity", that of the Son is said to be "from the beginning" to eternity. Jehovah had no beginning, but the Son which proceeded from the Father (John 8:42) of necessity had a beginning as stated - Rev. 3:14.

Again we have a description of the pre-existent Son of God in Prov. 8:22-31 where he is presented as Wisdom ^{Compare Col. 2:3.} personified. We quote in part from Leeser's translation - "The Lord [Jehovah] ^{*} possessed [got or acquired] me as the beginning of his way, before his works of old. From eternity was I appointed Chief, from the beginning, or ever the earth was. When there were yet no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the land, nor the open places, nor the highest part of the dust of the world.

"When he prepared the heavens I was there; when he drew a circle over the face of the deep; when he established the clouds above and strengthened the fountains of the deep; when he gave to the sea his decree

See over

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* The original word here rendered "possessed" signifies, got, or acquired, and in harmony with Rev. 3:14 is sometimes rendered, created. So Leeser.

that the waters should not pass his commandment; when he appointed the foundations of the earth. Then I was by him as one brought up with him, and I was daily his delight, rejoicing always before him [in all the works of creation, but specially] Rejoicing in the habitable part of his earth; and my delights were with the sons of men." While the material creation was a joyful work, the intelligent creation was his delight.

This description answers fully to the testimony of the prophets and apostles and of our Lord himself. But another statement must not be overlooked here, viz., that the Son of God was not only the beginning of the creation of God, but also the ending of it, as he declares, saying, "I am Alpha and Omega, the beginning and the end, the first and the last." Rev. 22: 13, 16. — which is equivalent to the statement that he is "the only-begotten Son." John 1: 14, 18; 3: 16, 18; 1 John 4: 9. "God sent his only-begotten Son into the world, that we might live through him."

A Co-worker with God.

Let us next observe ^{the} co-operation of the Son with the Father in the mighty works

of creation, bearing in mind John's statements already noticed, and specially that of Paul in Col. 1:15-17- "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him."

Thus the entire work of creation, both the physical and the intelligent, is ascribed to the pre-existent Son of God as clearly as is the subsequent work of redemption ascribed to him. Yet primarily, both works are predicated of Jehovah, because whatever is done by the agent of another is properly said to be done by himself as the first cause. And specially is this true when the first cause is ^{both} the creator and ^{the} director of ^{his} ^{duly empowered} agent-, as well as the designer of the plan to be accomplished through him.

To Jehovah, the great First-Cause, belongs the honor of the grand design of the creation, both of the physical and the intelligent, in all their immensity and in all their details. His ^{and fertile} mighty mind not only conceived the design, but it clearly foresaw and fully comprehended all contingencies, and planned for the utilizing

of all to the certain accomplishment of his eternal purpose. And not only so, but to the same fertile mind we must look for the origin and establishment of all law, physical, intellectual and moral; for, as we have observed, the whole fabric of creation, both material and intelligent, is framed, established, directed and guided according to law. And so perfectly was the science of law adjusted by the great Author of law, that, in every operation of it, he foresaw the end from the beginning, and therefore with certainty could declare it, and plan with reference to it.

Concerning this mighty work of Jehovah alone, Paul raises the suggestive question, "Who hath known the mind of the Lord, or who hath been his counsellor? or who hath first given to him and it shall be recompensed to him again?" Rom. 11:34, 35. Truly our Lord Jesus made no such claim. Does he not say that he knows the Father's plans and his times and seasons only as the Father is pleased to show them unto him? See John 5:19, 20; Mark 13:32; Acts 1:7. And for every step in his course does he not claim his Father's will as his authority for that step? John 5:30. The Son was the first-created being, and yet all of God's plans

were devised and matured before even he came into existence; and his creation being "the beginning of the creation of God" and also "the end" of it, all subsequent works being wrought through him, it is seen that in him God laid the foundation of his eternal purpose: "For it pleased the Father that in him should all fulness dwell" - all the fulness of Deity bodily. Col. 1:19; 2:9. *Diaglott*.

The Divine Nature.

As "the only-begotten Son of God" - "a God," begotten of "the God" - our Lord is thus again declared to be an embodiment of the fulness of glory that belongs to the divine nature. (Yet, that there are degrees of glory within the scope of the divine nature, as there are degrees within the scope of the human nature, is clearly shown. For instance, Paul says of Christ, - "Who though being in God's form, yet did not meditate a * usurpation to be like God." Phil. 2:6. The original word "morphe,"[†] here rendered "form," signifies form, kind, sort. The text therefore states that although the Son of God was of the same divine nature as the

* See foot-note on page 14.

Father, he did not meditate a usurpation of the glory, honor and authority which belong alone to the great First Cause of all things. On the contrary, in all things, and at all times, he has been the loyal subject of Jehovah's sovereignty.

And further, it is even promised that the overcoming church, collectively termed the bride of Christ, are to become "partakers of the divine nature". 2 Pet. 1:4. Are they then to become equal with God? By no means: nor are they to become equal with the Son of God, although made "like him", "changed" - to the same "divine nature" (See 1 John 3:2; 1 Cor. 15:51; 2 Pet. 1:4); for Christ is the ordained head over the church, "that in all things he might have the pre-eminence." Col. 1:18. (Yet says Paul, "When God saith all things are put under him, it is manifest that he is excepted which did put all things under him." 1 Cor. 15:27. And again he states, "The head of Christ is God." 1 Cor. 11:3.

Consider for a moment how manifest are these distinctions in the divine family. Although Jehovah begat a Son of his own nature, and in his own express image, it is clear that he could not

give to that Son the glory of his own eternal past-existence with all its wealth of wisdom and experience, and his own omniscient-outlook into the eternal future, with all of authority and power and glory which shall eternally result therefrom. That inheres in Jehovah alone, who existed from eternity, and who planned it all. That is Jehovah's own glory, which he will not, and which he manifestly cannot, give to another.

And so also, though the bride of Christ is to be "partaker of the divine nature," like her head, it is equally manifest that the glory of Christ's past-existence and achievements - his mighty works of creation and redemption and their consequent outgrowth of power, honor and glory - can never be hers. Christ will always have vastly the preëminence over the glorified church, even as Jehovah will always have vastly the preëminence over his Son. And yet, in the recognition of these grades of glory in the royal family of the whole universe there is a oneness which constitutes the family felicity - a oneness of nature, of character, of purpose and endeavor; and over all "an exceeding and eternal weight of glory."

Thus when the divine family is complete the order of supremacy is clearly established. Jehovah is supreme, and next to him his Anointed Son has the preëminence over the glorified church and all created things. Nor can the begotten Son ever overtake the uncreated, self-existent, divine Father as a human son may overtake and even outstrip a human father, for the infinite God, Jehovah, is not only "from eternity to eternity," but he is also boundless in all his attributes. Therefore though he beget a Son in his own likeness and of his own nature, it is manifest that the Son is not the root, but the branch. And so Jehovah of hosts hath named him, saying, "Behold . . . my servant, the Branch." (Zech. 3:8; 6:12). And the branch cannot boast against the root, for the root bears the branch and not the branch the root (Rom. 11:18); and the life and glory of the branch is to abide in the root.

This relationship is never ignored, either by the Father or by the Son, and upon its universal recognition depend the order and harmony of the vast dominion. Jehovah alone is therefore the duly qualified, rightful and supreme Sovereign.

He alone with his inherent wisdom and power and his omniscient outlook could conceive the wondrous eternal purpose, and conduct it through all the complexities of development, to its sure and glorious consummation, and in the fulness of an appointed time. And of his Son, so highly honored by his appointment, he says, "Behold my servant whom I uphold, mine elect in whom my soul delighteth".

Isa. 42:1. And the Son, esteeming it his highest honor to be associated with the Father in the development of his plans, responds, "I delight to do thy will, O my God: yea, thy law is within my heart." Psal. 40:8.

"When he drew a circle over the face of the deep, I was there," he says (Prov. 8:27. Leeser), an interested student of the outlines of the plan of creation, as the orbits of the wheeling worlds to be were sketched upon the slate of space. And the perfect order of this vast and complex wheeling universe bears witness to the mathematical precision of its great Designer, as well as to the faultless execution of those designs by his Son, involving, as it does the most abstruse principles of mathematical science, and on a scale which no human mind can fathom or measure.

In all this wide creation there is never a clash of disaster. No world escapes from its orbit and collides with another: "His work is perfect," and "From him who is great in might and strong in power not one escapeth." Deut. 32:4; Isa. 40:26. Leeser. Nor can any unforeseen event hinder his purpose: his omniscience guards that. Nor is any thing too hard for him - Jer. 32:17 - his omnipotence assures of that. So also all of the details in the accomplishment of his designs, from immensity to minutia are the subjects of his legislation and supervision. Nothing is too small for his notice, and nothing too great for his infinite power. Foreseeing all the future, he planned according to that knowledge, and in due time he brings forth his constituted and empowered agents and agencies and honors whom he will in the execution of those designs; but chief, above and before all others, his dear Son - "From eternity, was I appointed Chief." - Prov. 8:23. Leeser. "God, thy God, hath anointed thee with the oil of gladness above thy fellows," yet his own glory he gives not to another. Psa. 45:7; Isa. 42:8. When Jesus said, "All power in heaven and in earth is

given unto me," observe, it had to be given, and that by one "greater"; for, "without any controversy the less is blessed of the superior." Heb. 7: 7. But when given, it is as wonderful in achievement as if wielded by him who possessed it originally.

Jehovah Supreme.

Thus highly exalted as is the Son by the grace of the Father, yet he would have us know that, towering far above him in glory is, and always will be, the eternal God, Jehovah, the "Ancient of Days", the "Rock of Ages", to which the whole creation is safely anchored, and whose own honor and glory never could pass to another. In this supreme sense, Jehovah is the only true God, and beside him there is none other. Exod. 20: 3; Dent. 4: 39.

Immortality.

In 1 Tim. 6: 13-16 we have the remarkable, and at first sight apparently contradictory statement, that our Lord Jesus in his times - i. e. when he comes to reign on earth - will show that Jehovah only hath immortality. It reads, "I give thee charge... that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus

Christ, which in his times, he shall show who is the blessed and only Potentate, the King of Kings and Lord of Lords, who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see, to whom be honor and power everlasting. Amen."

And yet at that very time, both our Lord Jesus and his overcoming church will be reigning, and the immortality which was promised the church when she should be made like her immortal Head, will be theirs. For says Paul, addressing the ~~the~~ church (not the whole world - 1 Cor. 15:51-53), "We shall all be changed, for this corruptible must put on incorruption and this mortal must put on immortality." vs. 53, 54. The original word for immortality here is athanasia, the very same used in 1 Tim. 6:16, these three texts affording the only instances of its use. The word signifies deathlessness. Another Greek word, aphtharsia, also translated immortality signifies incorruption, and therefore deathlessness, because death is corruption and that which is incorruptible is therefore deathless. This word occurs only twice, viz., in Rom. 2:7 - "To those who . . . seek for immortality,

eternal life^{*}; and also in 2 Tim. 1: 10. "Our Savior Jesus Christ ... hath brought life and immortality to light through the gospel." One other Greek word, aphthartos, derived from aphtharsia and signifying incorruptible, is also translated immortal in 1 Tim. 1: 17, where it also is applied to Jehovah - "Now unto the King eternal, immortal, invisible, the only wise God, be glory, etc." Here notice that Jehovah is spoken of as the only wise, as well as the only immortal one; and yet, notably in Prov. 8 the Son of God is presented as the very personification of wisdom.

How shall we reconcile these statements? Evidently in this comparison of scripture with scripture we are taught that to Jehovah alone belongs immortality as well as wisdom, as an original and underived possession, while to his beloved Son, and subsequently to his overcoming church, it is the gift of God's grace.

The term "immortality" then, describes the divine nature as the incorruptible deathless nature. Our Lord expressed the same truth when he said, "The Father hath life^{*} in himself." John 5: 26. There is no death working in him, as in us, but life, -

abounding, undying, eternal life. And he hath it "in himself": he neither received it from, nor is it sustained by any being superior to himself, nor dependent upon any conditions outside of himself; for his existence preceded that of all other beings and things, and all existing conditions of the whole universe which he created.

This absolutely independent, eternal, self-existent, self-sustaining "life is the "life-in-himself", the "immortality", the "divine nature", which from eternity inheres in Jehovah alone. No element within tends to its dissolution, and no power without can impair or destroy it; nor can any superior authority or power ever demand its forfeiture.

This divine life, Jehovah's life, is therefore eternally secure: (1) In his own love of life and its noble and generous activities, and therefore in his own free choice, solemnly declared (Deut. 32:40) "I lift up my hand to heaven and say, I live forever." (2) In his own supreme and infinite power and keeping. (3) In his own supreme authority. And (4) In his own righteousness; for he who cannot lie has

made pledges of eternal validity to his intelligent creatures, which are eternally secure in the faithfulness of an ever living God, the great Rock of the eternal ages. ✓

Now hear our Lord's statement further: "As the Father hath life in himself, so hath he given to the Son to have life in himself" - John 5:26 - i.e. the same immortal divine nature, independent, like the Father's, of all conditions and circumstances of environment in the whole creation; and not dependent, like our mortal life, upon light or heat or food or any conditions or things to sustain it; for, like the Father, he had this abundant life before the work of creation was begun. And not only so, but having all its fulness of power, he was the competent agent of the Father in the great work of creation, a work which no power save that of the divine, immortal nature could accomplish. When God would prove to us his divine nature he constantly appeals to these mighty works (See Job 38-42:1-5) and then he shows that they were all accomplished by the agency of his Son. Jno. 1:3. Thus they prove the divine, the God nature, of both the Father and the Son.

It should also be observed that our Lord

predicates the assured fact of resurrection upon his ability, as one having "life in himself"; to raise the dead, and also his authority from the Father to execute judgment. See John 5: 25-27. "Verily.. the hour is coming when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him au-
thority to execute judgment- also because he is the Son of man." Both creation and resurrection - which is a new creation - require the same divine power as well as authority.

Yet the Son of God does not claim to hold his divine life independent of the supreme power whence he derived it. Such a claim would signify most ignoble ingratitude, and even treason, against loving benevolence and rightful supreme authority. But on the contrary, he says, "I live by the Father." John 6: 57. Nor would such a claim be true, for the omnipotence of Jehovah knows no abridgement of his almighty power. This immortal, divine, life of the Son of God is therefore eternally secure (1) In his righteous

obedience to the perfect law of liberty, which is the law of Jehovah's own being, and is also the established law of his whole creation. (2) In the faithfulness of Jehovah, his God, who hath promised it shall be eternal. (3) In his own love of that life and its noble generous and loving activities. And (4) In his righteousness, which is pledged to the responsibilities and glorious work of his Father and his God "according to the eternal purpose which he purposed in Christ-Jesus our Lord".

Thus the immortal life of the Son of God which has no element of decay or death working within, and which like Jehovah's life, is superior to and independent of every destructive force in the universe, is held ever subservient to the Supreme Authority and Power whence it was derived, and in whose righteousness it is eternally secure. So also will it be with the immortality promised to the overcoming church, the bride of Christ. It will never make the church independent of the heavenly Father by whom it is given, nor of the Lord Jesus through whose redemptive sacrifice it was made possible. The eternal security of this immortal life,

derived from the Father by our Lord Jesus and his overcoming church, is not therefore in the creature's independence of the Creator; but, on the contrary, it is in the creature's loyal, perfect, joyful accord with the adorable Creator: that is, in the established righteous character of the creature however great or small.

In conferring this gift, first upon his only-begotten Son, and subsequently upon his bride, the overcoming church, Jehovah does not therefore in the slightest degree resign his own supreme sovereignty. He is the God of his Son, as well as of the whole creation; and our Lord so teaches saying, He is "my Father and your Father, and my God and your God." John 20:17. Thus, according to Paul's statement (1 Tim. 6:13-16), the immortal, divine, Christ, glorified and reigning with his glorified immortal church, will show Jehovah to be the only one possessing immortality originally and underived, while the church, Head and body, have it as the gift of his grace.

This will be in perfect harmony with the claims of Jehovah through his prophets, which we have already noted, viz.,

that he alone is the one supreme, omnipotent, eternal God, "the Most-High God." It will be no new doctrine then, that our Lord in his times shall proclaim, but the old doctrine of the law, the prophets and the gospel, presented with such power that none can gainsay or resist it; for unto Jehovah shall be glory in the church by Christ Jesus, throughout all ages, world without end." Eph. 3:21.

And Jehovah will also be declared in the same supreme sense, the King of Kings and Lord of Lords (1 Tim. 1:17; 6:15) although the very same titles are ascribed to the Son of God as well, upon whose vesture and his thigh is written (in the prophetic vision of Revelation) "King of Kings and Lord of Lords." Rev. 17:14; 19:13-16. Yet even then, he will proclaim his Father the supremely "Blessed and only Potentate, the King of Kings and Lord of Lords," even himself being subject unto him. 1 Cor. 15:28.

In this Bible study of the term "immortality" we see how very different is its true meaning from the very general misconception of it; for the confused theology of Christendom indiscriminately applies

the opposite terms "mortal" and "immortal" to fallen humanity. But the Word of God records no such confusion. There man is only mortal, while Jehovah only hath immortality in the supreme sense of inherent original possession, and hath given the same nature to his Son, and subsequently promised it to his redeemed and overcoming church. This immortality, we have seen, is the divine nature, while mortality belongs to the human nature. So addressing the church who are to be made "partakers of the divine nature" (2 Pet. 1:4), Paul says, "We shall all be changed . . . ; for this corruptible must put on incorruption, and this mortal must put on immortality. 1 Cor. 15:51-53. And so the measure of life now possessed by the elect church as human beings will be, as Paul further states (2 Cor. 5:4), swallowed up of the infinitely more abundant immortal life.

Lest there be misunderstanding, we digress here to observe that the church is only a "little flock" chosen from among men to be a channel of blessing to all others, as kings and priests unto God: hence their change to fit them for this service with Christ their Head. All the rest of mankind are promised upon conditions of faith and repentance - not

immortality, not a change of nature - but "restitution" - restoration to the original human perfection - "that which was lost." Luke 19:10; Acts 3:19-21. And when thus restored and established in righteousness their life will be as everlastingly secure as the immortal, the divine life, of the reigning church, because all of the conditions upon which mortal beings depend for sustenance are eternally assured; but it will be the human life, the life adapted to the earth which is to be their everlasting abode. See Acts 3:19-21; Psa. 115:16; Eccl. 1:4; Isa 45:18; Gen. 8:21, 22; Isa. 65:21, 22. And so a restored and glorified humanity shall rejoice forever in the love and favor of a covenant-keeping God.

The Sacrifice of the Son of God.

While the only-begotten Son of God inherited his Father's divine nature from the beginning, he could and did, of his own free will, and for the joy set before him in the Father's wondrous plan, take our human nature, and then lay down his life. John 10:15-18; Heb. 12:2. And in laying down his life he laid down "all that he had." Matt. 13:46. He who was Son of God and Son of man was "obedient even unto death" - "destruction." - Psa. 90:3; 103:4. Only once since the beginning - viz. at the cross

of Calvary - was his existence interrupted by death. And then after three days the same Almighty Power which begat him at first (John 3:16; 1 John 4:9) begat him again (Acts 13:33 - "God hath fulfilled the promise which was made unto the fathers in that he hath raised up Jesus again as it is also written in the second psalm, Thou art my son, this day have I begotten thee" - "the first-begotten of the dead." Rev. 1:5. And he dieth no more: death hath no more dominion over him." Rom. 6:9.

But observe that though his life went out in death, and so remained until restored by the power of the Father, it was his flesh, his humanity, not his divinity, that he gave for the life of the world; never to take it again. John 6:51. That sacrificed humanity was the price of our redemption. He died the Son of God, veiled in flesh, in our human nature, in the body which he took for the suffering of death, the body prepared for sacrifice (Heb. 2:9; 10:5, 10): he arose the unveiled Son of God. Thus he received his life again in the glory which he had with the Father before the world was. John 17:5. And so, as Paul says, Though we have known Christ after the flesh, yet now henceforth know we him no more - "after the flesh." 2 Cor. 5:16.

The several and varied appearances to his disciples after his resurrection do not disprove this statement. They do not prove that the body which Thomas and the other disciples saw and handled (John 20:27; Luke 24:36-43) was the glorious body of the Lord, which he plainly said, "hath not flesh and bones as ye see me have" (in the body which he assumed that they might see and handle and believe - Luke 24:39). That glorious body being "the express image of the Father's person" (Heb. 1:3) "whom no man hath seen, nor can see", was the real body of the resurrection, but was not made visible to them. The flesh in which he appeared after his resurrection was therefore assumed for that purpose as the Lord and angels had assumed human bodies in former times.

We have no means of knowing how this could be, but we have the clear facts, the philosophy of which is beyond our comprehension. They could not look upon his unveiled glory and live. Nor will his beloved church while in the flesh ever see him as he is in his unveiled glory. Not until we are made like him shall we see him as he is. 1 John 3:2. One glimpse of the unveiled glory was

granted to Saul of Tarsus which he could only describe as a light from heaven above the brightness of the sun at noonday; and, overcome and blinded, he fell to the earth helpless. That glimpse of the (to us) insufferable glory only served to arrest and disarm the persecutor and to revolutionize his purpose, but he was sent to a human brother for the instruction and the healing ministry after the overwhelming glory had passed away.

When Jesus said, "What if ye shall see the Son of man ascend up where he was before?" he was using the term Son of man to mark his identity, his personality, as the same from the beginning with God in heaven and forever. He was saying, He who is now Son of man is the same "he" that was with the Father "before" - before he was born in Bethlehem, before he became Son of man. So also the same "he" did "ascend up where he was before - to the right hand of the throne of the Majesty in the heavens" - after he had given his flesh, his humanity, an offering for sin. See John 6:51; also 1 Cor. 15:50.

So after his resurrection he was no more human than he was before his incarnation. Yet it was the same "he", the

same person, known by all the blessedly significant names he ever wore. And so "He" the Son of God mighty in power, and the Son of man our merciful High Priest, from thence will come again to rule in righteousness and to execute judgment. So also the members of his overcoming glorified church, who will come with him (Col. 3:4), will then, when made like him, be the same individuals they now are, and their present individual names could be very truly applied to them then, as well as now, to express their identity.

He comes in his glory, and in some sense "every eye shall see him." Rev. 1:7. There will be no room for any to doubt his presence; but as to the exact manner of his manifestation we may not be dogmatical, for the prophecies relating thereto, like all other prophecies, are best understood in the light of their fulfillment. God is his own interpreter. Yet even though but dimly comprehended now, they do shed light, and we may profitably ponder them while we watch and wait.

The Exaltation of the Son of God.

Seeing how great was the glory of the Son of God from the beginning, it may at first seem difficult to see wherein

his subsequent high exaltation could consist, as it is written - "Therefore," because of his obedience even unto death, "God also hath highly exalted him." Phil. 2:8-11. How could he be exalted who had ever dwelt "in the bosom of the Father," who was "from the beginning appointed Chief" over the whole creation, who was the anointed Lord of all (Luke 2:11) and second only to him who created and so richly endowed him?

Truly he could never occupy a more exalted place than "where he was before" - "at the right hand of the Majesty on high" - but even that place acquires added glory through the out-working of Jehovah's eternal purpose in Christ. When that purpose is fully accomplished, as it will be at the end of the millennial day of judgment, then behold "a new heaven and a new earth wherein dwelleth righteousness" (2 Pet. 3:13; Isa. 65:17; Rev. 21:1), and Christ enthroned "the Prince of Peace" eternally; for "of his kingdom there shall be no end." Dan. 2:44; Luke 1:33. His name is above every name save that of Jehovah (1 Cor. 15:27), and "at the name of Jesus every knee shall bow, of things in heaven,

[the whole creation]

and things in earth, and things under the earth [the dead when resurrected], and every tongue [in the whole dominion of heaven and earth] shall confess that Jesus Christ is Lord [of the whole creation], to the glory of God the Father." Phil. 2: 9-11.

Mark! this exaltation of the Son does not detract from the glory of the Father, but adds to it. And God says, "And let all the angels of God worship him" and let "all men honor the Son, even as they honor the Father." Heb. 1:6; John 5:23. So also from the prophetic visions of our Lord's Revelation are wafted back to us the notes of praise from adoring hosts of heaven and earth, saying, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength, and honor and glory and blessing." Rev. 5:12: "And he hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords." Rev. 19: 16. Thus the appointed "Heir of all things" comes into possession of his glorious universal inheritance (Heb. 1:2) which Daniel describes as "an everlasting dominion which shall not pass away" and a "kingdom which shall not be destroyed." Dan. 7: 13 & 14.

Then this is not merely the dominion over the earth which lasts a thousand years, but the everlasting dominion over all creation. The former is merely a provisional government - during a period of reconstruction of a temporarily disordered province of God's universe. One thousand years will accomplish that work of reconstruction, and then the earth, as a well ordered sinless province, will be accorded its place in the federation of the heavens, over all of which the dominion of God's anointed King will extend and eternally endure.

Referring to his millennial reign on earth, Paul says, "He must reign till he hath put all enemies under his feet." "Then cometh the end [the end of that provisional government] when he shall have delivered up the kingdom [the millennial kingdom] to God, even the Father, when he shall have put down all rule and all authority and power" - in opposition to the will of God. "And when all things shall be subdued unto him, then shall the Son also be subject unto him that put all things under him, that God may be all in all." 1 Cor. 15:24-28.

Observe in this statement that the Son's subjection to the Father does not conflict with the statement of vs. 27, that Jehovah hath put all things under him - made him Lord of all. It only indicates that God's great-universal and eternal purpose is realized in a sinless dominion in which all things in heaven and in earth are put under Christ's control, save Jehovah himself; for "it is manifest," says Paul, "that he is excepted which did put all things under him."

Does the Glory of the Son Eclipse
That of the Father?

At first sight it may seem strange that God would exalt any being to share the honors of his throne, and as though in exalting his Son to the eternal universal dominion, he were going to permit him almost totally to eclipse his own glory; but it is not so; for has he not said, "My glory will I not give to another"? Isa. 42: 8.

Wherein then is the glory of Jehovah apparent if all the mighty works of creation, as well as these subsequent greater works of redemption, resurrection, ~~and~~ restitution and the establishment of the new heavens and the new earth are accomplished by the Son?

"Verily thou art a God that hidest thyself"
says Isaiah - 45:15.

The answer to our inquiry will be seen upon reflection. Suppose, for instance, that the execution of that part of the eternal purpose known as the plan of redemption had been undertaken by Jehovah alone, and that his own life had been laid down in death: what then would have been the consequence? What would have become of the purpose which his wisdom kept secret? There would have been no greater power to raise him up: the plan would have perished with him, and the great source of all energy having become extinct, confusion, anarchy and ultimate ruin would have been the result.

Consequently the vast-benevolent design required that the executive office be vested in another. God could and did therefore create one who should have the honor of a noble part in the grand purpose, one who, being of his own divine nature, not only could accomplish the mighty work of creation, but who, for the work of redemption, could lay down his life and receive it again, by the power and grace of him who ever liveth, and who is greater than he.

The Legislative Executive and Judicial Functions of the Divine Administration.

In thus planning God was laying the foundation of a mighty and eternal empire, with its legislative, executive and judicial functions of government all clearly defined. The legislative power he retained within himself; the executive, as we have seen, he vested in his Son from the beginning; and the judicial also was vested in him when God raised him from the dead. Acts 17: 31.

The legislative power could never be rightfully given to another. That would mean the abdication of the throne by the Supreme Power that created and that sustains all, in whom every creature, however high or low, lives and moves and has its being. Could that Supreme Sun of the whole creation be blotted out, only universal wreck and ruin must follow. But no such calamity is possible. "The Lord [Jehovah] God is a sun and shield". "Trust ye in the Lord forever, for the Lord Jehovah is the Rock of Ages." Psa. 84: 11; Psa. 26: 4. margin.

The Great Legislator.

All men recognize the fact that the legislative power is the highest function of government. It is so high and so important

that the civilized and enlightened peoples of the earth will not commit it to any single individual; but to an elective senior body of men supposed to represent the highest available wisdom of the state and the wishes of the people; and that, only for a limited time; while the executive office, which, directly or indirectly, is in the service of that power, and which is appointed and sustained by the same, is vested in a single individual. And likewise the judicial office is under the same controlling power.

Such being the weighty responsibility of the legislative office, then, for such an empire as that of all creation, and for such a tenure of office as that of all eternity, what mind can sound the depths of wisdom, or measure the heights of power necessary. Yet all this inheres in Jehovah, the great Legislator and the great First Cause of all things. And the wonder grows beyond all power even of appreciation, when we consider that in all its immensity, and in all its detail, it was planned and made practical before any thing was made that was made, and that the all-wise Father planted in his Son all the wonderful powers of execution.

All the vast design of creation belongs to Jehovah, all those laws of cause and effect which, under certain foreseen conditions produce certain results, and thus make execution possible, originate in him; all directing and controlling, and adaptation of means to ends, belong to him. And blessed is the wise Son whose wisdom, no less than ^{his} love and loyalty, is in nothing more gloriously manifest than in his recognition of the superior wisdom and supreme authority of his Father and his God, and his unreserved self-surrender to the instruction and direction of that infinite wisdom and blessed authority. The mighty works of Jehovah call for the omniscience and the omnipotence which belong to him alone. Being the only self-existent one and the originator of all energy and being - the great First-Cause of all things - he is the one and only supreme, competent, and therefore rightful Legislator.

All law, both natural and moral, emanates from him, and is therefore the expression of his purpose and his character. Glance for a moment at some instances of natural law. In the domain of mathematics,

observe that this vast moving universe freighted with immense and priceless treasure is built - and also directed and guided in its varied and complex course on strict mathematical principles. So also it is his wisdom that gives to all substances their chemical properties and combinations, and that fixes and holds in his own grasp the secret laws that control their operations in harmony with his purposes. The air we breathe, the refreshing light and heat we enjoy, the water we drink, the very life we live, are the outworkings of those subtle principles of law which he originated and established to these benevolent ends.

With much pains-taking study, men have finally discovered some of the great laws whose operations bind together and guide the starry realms of the universe: God originated these, and his Son adapted them in the great work of the physical creation. After many long centuries, man is slowly coming to a knowledge of electricity and its mighty powers, another feature of God's established physical law, wonderful in achievement.

But high enthroned above all physical law, is the majestic moral law, which is the law of his own being. Here is the exact balance of Justice, which he declares is the very base, the foundation, of his throne (Psa. 89: 14; 97: 2. margin); and here is Love whose benevolent fruitage we see in all his mighty works, and to

the rhythm of which the whole eternal purpose is set. In harmony with this moral law of his being he has made all law, both natural and spiritual, tend to the ultimate universal and eternal establishment of these noble principles - Justice and Love. And to the certain accomplishment of this purpose he is guiding both the executive and the judicial offices. Yes, certain, for he says, "My word that goeth forth out of my mouth shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it". Isa. 55:10, 11.

The Executive & Judicial Offices.

While in the highest-forms of human government the executive and judicial offices are deemed too important, as well as too laborious, to lodge in the hands of the same individual, it has pleased Jehovah, in his infinite wisdom, to vest both of these offices in his Son. Not only was he therefore appointed the great Chief Executive of the universal dominion, but also the great Judge, both of angels and men: "For the Father does not even judge any one, but has committed all judgment unto the Son." John 5:22. The time for that judgment has not yet come, but "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:31.

Then at his second coming our Lord Jesus enters upon the judicial office, and the day of judgment is the millennial day of his reign upon earth, when his glorified overcoming church shall also reign with him. And though the great Court will be on the earth, the judgment will be of the whole creation: "Know ye not that we shall judge angels." 1 Cor. 6: 3. Though Satan and his host of fallen ones were cast out of the heavens, they are here "reserved ^{in the} unto judgment of the great day." "The Lord knoweth how . . . to reserve the unjust [both of men and angels] unto the day of judgment - to be punished." 2 Pet. 2: 9. Of Satan he says, "I have delivered him into the hand of the Mighty One of the nations; he shall surely deal with him: I have driven him out for his wickedness." Compare Jude 6; Ezek. 31: 11; 28: 14-19. That day will therefore be one of vast importance in its universal and eternal effects, for it ushers in the new universal and eternal order of things which will be the grand consummation of God's eternal purpose.

And since it is the Father who appointed, and who is conducting his Son, with sure and steady step, through all the labyrinths of subtle, powerful and determined opposition of many foes, to such an assured triumph, and at his appointed time, the glory shall be first to the Father, and then to the Son throughout all ages.

Does the glory, then, of the only-begotten divine Son, so richly endowed and so highly honored from the beginning, and so mightily upheld and sustained, as well as guided and directed by Jehovah, and whom he also raised from the dead, and exalted to the lordship of the new creation also, eclipse the glory of the uncreated, self-existent Sovereign Source of his being, whom he gladly owns as his Father and his God, and to whom he renders the reverence and obedience due to his high and holy name? Surely not, for the builder of the house hath more honor than the house; and he that built all things is God. Heb. 3:3-4. Jesus says, he is "my God & your God." John 20:17.

Thus viewed every mighty work of the Son intensifies the excellent glory of him who created and qualified him. Phil. 2:11. It is in this view of the supreme glory that belongs to Jehovah, that Jehovah also declares himself the God beside whom there is none other (Isa. 46:9), the Creator of all things, and the Redeemer and Savior of men. See Isa. 40:28-31. Jehovah the Creator; 43:14-15 Jehovah your Redeemer; 43:11 "I, even I am Jehovah, and beside me there is no Savior."

These statements are all true of Jehovah primarily, and equally true of his Son in a secondary sense - as the created, qualified and appointed agent of Jehovah. In the primary sense of all the various offices, beside him,

Jehovah, there is no other. "For though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many), but to us there is but one God, the Father, of whom are all things, ... and one Lord Jesus Christ, by whom are all things." 1 Cor. 8: 5, 6. "Hear therefore, O Israel, Jehovah our God is one, Jehovah. And thou shalt love Jehovah thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6: 3-5. But when Jehovah himself so highly honors his Son in the execution of his grand designs, and calls upon all men and angels therefore to honor the Son, even as they honor the Father, let us not fail to do it, and in so doing to observe and recognize the well-defined respective positions and relationships of each. The dignified conservatism of Jehovah, our God, is in keeping with the responsibilities of his supreme office and being, while the reverence and obedience of his beloved Son are true to that close and blessed relationship which he sustains to God. Paternal affection and filial devotion thus manifest to all creation the perfect model of righteousness and consequent holy peace and joy.

Reception of the Son of God on Earth.

As we thus view the glorious nature, the perfect character and the exalted office of

our Lord Jesus, and consider his mighty works, we begin to appreciate the grace which brought him to the rescue of fallen and justly condemned humanity. How rich he was! how poor he became! - that we through his poverty might be made rich. O love divine! all loves excelling.

Surely when the promise of such a guest was given to men great preparations should have been made for a royal reception in grateful recognition of such condescending grace. All the great and the good should have brought to him their brightest and best as a tribute and a thank-offering. All mankind should have prepared humbly to sit at the feet of such a teacher. All the profound questions of ethics, of law, of science and philosophy that have puzzled mankind for ages should have been carefully prepared and humbly submitted to this personification of wisdom. There was plenty of time too for all this: an interval of four thousand years elapsed between the promise and the fulfilment, interspersed too with occasional reminders of the promise, so that men might not forget it.

But how was he received? When he came there was not room for him in the commonest inn, and he rested in a manger. None of the representative leaders among men paid the slightest respect to him. Men saw no beauty in him such as they desired.

Oppressed and afflicted, despised and rejected, he was a man of sorrows and acquainted with grief. And we hid, ~~and we hid~~ as it were, our faces from him: he was despised and we esteemed him not. His heavenly doctrine was opposed, his life plotted against from his birth; and finally, with wicked hands he was crucified and slain. And when death at last claimed its distinguished victim, the martyred Son of God, and only a few loving human hearts and hands came to perform the last services, God himself draped the world in its befitting pall of midnight gloom.

O Earth, no penitential tears can wash away the stain of that foul blot upon thy soul, that infamous insult to the Majesty on high, that ignominy to self-sacrificing love. Only the atoning blood, with the prayer of the bleeding Sacrifice - "Father forgive them, for they know not what they do" - can purge away thy guilt. And this magnanimous pardon is offered to penitent obedient faith. Sinner, will you have it?

The world was made by him, but the world, in its hardness of heart and blindness of unbelief, knew him not. But says one of the few who did believe on him, "We, his disciples, beheld his glory" - we recognized him, and so testify of him. John 1:14, 15. What could they see of the regalia of his high office? There was none of the tinsel of this world about him: no royal

purple and gold, no brilliant attire, no pomp or ceremony, no flourish of trumpets or shouts of hosanna. Such are the manifestations of earthly glory: but his regalia were those of the Royal Majesty of the heavens - the grace which the Father bestowed upon him, compelling men to acknowledge that he doeth works which none other man doeth; that never man spake like this man; and that they could find no fault in him. John 15: 24; 7: 46; 18: 38. In the absence of earthly hosannas there were angel choirs, and the voice of Jehovah declared him his beloved Son. Instead of earthly banners, a heavenly star, led to his dwelling-place; and a few humble wise men following, beheld him and blessed him and brought to him the tribute of their hearts and hands. Each year since then adds a few more to the list of the wise, who, in the same faith, are led to behold his glory. But still the world knows him not: the veil of unbelief is yet upon their hearts.

A Rift in the Obscuring Cloud that Envelops Jehovah.

But how could the services of this great Chief Executive be dispensed with in the affairs of the universal dominion during the years of his stay upon earth? Ah, this was one of those outbreaks of anomaly, one of those great exceptions to the general uniformity of God's way, one of those rents in the general continuity of his purpose, such as we

have observed in the physical creation, which permits sun-rays of the glory of his own personal agency to glimmer through.

The pathway of God's purpose in Christ had advanced through many ages, apparently without any break in its onward course until, by and by, a great monster-obstacle, Sin, thrust itself squarely across the track. Was Jehovah surprised, or perplexed, or found unprepared? Was there danger of his purpose being thwarted? No, God had foreseen the emergency and had amply prepared to deal with it so effectually, that never again to all eternity could it raise its venomous hydra-head to disturb the peace of any realm in his wide dominion.

God's plan for the meeting and vanquishing of this mighty foe is what is known as his great plan of redemption. In itself it is a plan of such great proportions, and of such vital concern to men, that it has indeed spanned the entire horizon of man's Godward thought; yet it is only an exceptional incident in relation to his eternal purpose in the creation of his vast universe.

But whence came this monster that dared thus to defy the power of the Almighty? (And yet, says one, if God is indeed Almighty and alwise would not his wisdom and his power have been more manifest in the

prevention than in the cure? The unfolding of his purpose clearly answers, No. Truly the monster, Sin, is not a creature of God, but it is the abnormal product of the misappropriation of his good gifts by intelligent beings made in his own likeness, a most noble and essential feature of which likeness, is the freedom of their will. It is a venomous, powerful, deadly thing. Its coming into existence could not have been made impossible by God without effacing in his intelligent creatures this feature of his own likeness; their free-will, in the noble exercise of which, is produced all that is fair and lovely in character, and truly worthy of eternal life.

When this monster, Sin, is finally vanquished, then every surviving free moral agent will be as thoroughly established in righteousness as God himself, so that character, as well as mentality, will thus be in the image of God. Then the even tenor of God's eternal purpose for the blessing and everlasting happiness of his great family in heaven and in earth, will flow peacefully on without interruption. Meantime, this rift in the clouds that ever envelop the excellent glory of Jehovah, has shown his creatures many things concerning him. It has laid bare to the view of the whole creation the foundations of his throne, which are

justice and judgment. Psa. 89:14. margin. It has proven that righteousness is the only possible condition of universal peace, prosperity and perpetuity; and that invincible justice is the only possible security of these ends to the righteous. It has shown us his great love - deeper than ever dwelt in yearning mother's heart. It has manifested depths of wisdom which open out into the most profound moral philosophy. It has discovered to us immense resources of power which to all human thought is superbly miraculous.

And further: if any being ever suspected Jehovah's dependence on the service of any creature, great or small, we have had the actual demonstration of his own inherent power and resourcefulness when the great Chief Executive left the heavenly courts to spend years of his precious life in humiliation here on earth, and then to lay it down in death. Still all the affairs of the universal dominion proceeded as of old, and all the powers of darkness arrayed against it could not prevail. Not even the death of the great Chief Executive for a moment unsettled the affairs of state in this vast empire over which Jehovah reigned alone. It was really in pursuance of his office of Chief Executive that the redemption was accomplished by the Son of God.

The Almighty Jehovah who then alone held the reins of the universal government in all its departments, was able also to demonstrate a power never before manifested in raising his anointed Son from the power of the grave, and reinstating him at his own right-hand with added power and glory.

Thus this interruption in the continuity of Jehovah's way for the purpose of securing the salvation of the human race and also eventually of destroying forever the monster, Sin, vastly intensifies the glory both of the Father and of the Son. We see our heavenly Father as the great Sovereign of the universal dominion - his word of wisdom its unalterable law, his almighty arm its protection, and his loving heart its hope, its joy, its rest. We see the Son of God - Michael, our Prince; Jesus, our Savior; Immanuel, God with us, and by Jehovah's grace, the great Chief Executive and Judiciary, at the Father's right-hand in majesty and glory "above the earth and heavens." What more can the creature desire? our Father and our elder Brother are in the highest-seats of power with hearts of love overflowing and with hands full of blessing for us.

The Glory of Jehovah's Name
and of His Son's Name.

Oh when we learn Jehovah's name and his Son's name, and by faith perceive their hallowed and glorious significance, how it lifts us up and bears us aloft to the dizzy heights of sublime contemplation! But if on the other hand our weak sin-encumbered human minds stagger in their effort to grasp the truth that a single almighty intelligent personality is the Author and Sustainer and Ruler of all creation, both material and intelligent, and if graceless unbelief absurdly and ungratefully suggests, "Give Chance the glory," just ^{feebly} let faith fortify itself by looking unto Jesus. Call to mind his greatness and glory, and remember he was right here among men for thirty-three years. Then bear in mind his testimony of his Father's surpassing greatness and glory, and be not faithless, but believe with all thine heart, and the blessed reward of these steps of faith will be the indwelling of his holy spirit with all of its additional testimony of fellowship and communion with the Father and with his dear Son. John 14:23; 16:27.

Chapter IV.

The Intelligent Creation.

"The Whole Family in Heaven and in Earth".
Eph. 3:15.

In the Many Mansions. - Superior Glory of the Intelligent Creation. - Man the Image of God. - God's Ultimate Purpose for Humanity. - The High Calling of God's Elect. - Terrestrial Glory and Celestial Glory. - What may we know of the Angels? - Their Dwelling Place. - Probation of Angels. - Thrones, Dominions, Principalities in Heaven and in Earth. - The Temporary Organization Under the Son of God. - Nature of the New Social Order. - Co-workers with God. - Superiority of the Son of God to Angels. - Comparison and Relationship of Angels and Men.

We have observed that the majestic material ^{creation} with all of its manifestations of the glory of God, is but the foundation of God's eternal building, and that upon this foundation must arise a still surpassingly glorious superstructure, an intelligent creation, to inherit and to enjoy it. That such an intelligent creation is

already in existence, is not only the reasonable conclusion of science, but it is also the clear teaching of the divine revelation, ^{and} ~~together with~~ ~~the fact that~~ the eternal purpose of God is revealed as one which includes every rank and order of that creation.

In the Many Mansions. 27

We have considered the physical creation first because, being largely visible to us, it should be a stepping-stone to that larger faith which can apprehend the no less vast, and still more wonderful intelligent-creation; and also because the vast-physical creation was made for the intelligent-creation - to be its everlasting abode. It is the house of many mansions which the heavenly Father has prepared for his great-family.

"In my Father's house are many mansions," said our Lord Jesus, and when to this statement he added - "If it were not so, I would have told you" - the plain inference is that the reasonable and correct conclusion of men when they reflect upon the vastness and glory of God's material universe, is that he made it not in vain, but, like the earth, to be inhabited. If this natural conclusion were erroneous Jesus said he would have corrected it. When he added further, "I go to prepare a place for you . . . that where I

am, there ye may be also," his reference evidently was to the very exceptional future place of his overcoming Church, which will be considered in another chapter.

We have seen that the mansions are eternal; that eternal life belongs to the family; that over their mighty host is an eternal Father and King; and that his dominion is an eternal dominion. Then if the eternal family are not in the eternal mansions, where are they? and to what end were these magnificent mansions prepared?

Upon this subject it will be of interest here to note some remarks of the French astronomer Flammarion in his "Wonders of the Heavens." He says:—"If the universe remains to man only a great material mechanism moved by physical forces, if nature is nothing in his eyes but a gigantic laboratory; ... in a word, if this admirable and magnificent science of the heavens confines the efforts of the human mind eternally to the geometry of the heavenly bodies, the science would never attain its real end, and it would stop short at the moment of reaping the fruit of its immense labors. It would remain supremely incomplete if the universe were but an assemblage of inert bodies floating in space under the action of material forces."

The philosopher must go further. Stretching forth the hand, he must feel under the material envelope, the life which circulates in great waves. God's empire is not the empire of death; it is the empire of life. We live on a world which is no exception among the heavenly bodies, and which has not received the least privilege. It is the third of the planets which revolve around the sun, and one of the smallest amongst them: without going beyond our system, other planets are much more important. Jupiter, for instance, is 1414 times greater, and Saturn 734 times. Of the planets of our own system, there are only four the inhabitants of which can know [from observation] that the earth exists. These are Mercury, Venus, Mars and Jupiter; and even to this last one it is most of the time invisible in the solar aureola.

Now while the earth is thus lost amidst worlds more important than itself, the other worlds are in the same conditions of habitability as those that we observe on the earth. On these planets, as on our own, the generous rays of the sun pour forth heat and light; on them, as here, years, months and days succeed each other, drawing with them the seasons which, from time to time support the conditions of existence; on them, as here, a transparent atmosphere envelops the inhabited surface with a protecting climate, gives rise to meteoric movements and develops

those ravishing beauties which celebrate sunrise and sunset. On them, as here, vaporous clouds rise from the ocean with the deep waves, and spreading themselves under the heaven, carry dew to the parched up regions. This great movement of life which circulates over the earth is not confined to this little planet, the same causes develop elsewhere the same effects, and on many among these strange worlds, far from noticing the absence of the riches with which the earth is endowed, an abundance of wealth, of which our abode only possesses the first-fruits, is observed.

If, on the one hand, the other worlds have conditions of habitability quite as powerful, if not more so, as the terrestrial conditions, on the other hand, the earth, considered in itself, appears to us like an overflowing cup whence life issues on all sides. . . . The smallest portion of matter of suitable properties does not exist without serving as an abode of living beings. Whilst the telescope discovers in the heavens fresh fields for creation, the microscope shows us below the range of visibility the fields of invisible life - life everywhere where there is matter to receive it. Leaves of plants are fields of microscopical flocks of which certain species, although invisible to the naked eye, are real elephants beside other beings whose extreme diminutiveness has not prevented an admirable system of organization for the carrying on of

their ephemeral life. Animals themselves serve as abodes to races of parasites which, in their turn, are themselves ~~and~~ the abodes of parasites still smaller.

"Under another aspect the infinity of life presents a correlative character in its diversity. Its force is so powerful that no element appears capable of struggling advantageously against it, and, tending to spread itself in every place, nothing can stop its action. From the high regions of the air where the winds carry the germs, to the oceanic depths where they undergo a pressure equal to several hundred atmospheres, and where the most complete night extends its sovereignty; from the burning climate of the equator and the hot sources of volcanic regions to the icy regions and the solid seas of the polar circle, life extends its empire like an immense network surrounding the whole earth.

"It is by studies founded on this double consideration, the insignificance of the earth in creation, and the abundance of life on its surface, that we are able to raise ourselves to the first real principles on which the demonstration of the universal habitation of the heavenly bodies must be fixed. For a long time man could confine himself to the study of phenomena; for a long time he must still keep to the direct and simple observation of physical appearances in order that science may acquire the precision which constitutes its

value. But now this entrance of truth can be passed, and thought, outstripping matter, may rise to the idea of intellectual things. In the bosom of these distant worlds it sees universal life plunging its immense roots; and at their surface it sees this life spreading itself and intelligence establishing its throne. Founded on the astronomical basis, the old idea of the plurality of inhabited worlds has risen to the rank of a doctrine.

"The evidence of this truth has been revealed to the eyes of all those who are impartially given up to the study of nature. It does not come within the bounds of this discourse to enter fully on this philosophical aspect of creation, but I owe it to my readers to offer them the principal results to which we have arrived on this great and beautiful question of the existence of life on the surface of the heavenly bodies. The following is the first consideration, established on the astronomical character of the world and its history: If the reader will follow the philosophical march of modern astronomy he will discover that, from the moment when the movement of the earth and the volume of the sun were known, astronomers and philosophers found it strange that a body so magnificent should be solely employed to light and warm a little world arranged in company with many others under a supreme rule.

The absurdity of such an opinion was still more striking when they found that Venus is a planet of the same dimensions as the earth, with mountains and plains, seasons and years, days and nights, similar to our own. The analogy was extended to the conclusion that these two worlds similar in their formation, were also similar in their role in the universe: if Venus is without population the earth ought to be equally so; and conversely, if the earth is peopled, Venus must be also. But afterward, when the gigantic worlds Jupiter and Saturn were observed, surrounded with their splendid retinues, they were compelled to refuse living beings to the preceding little planets if they did not equally endow these. . . . The earth has no pre-eminence to entitle it to be the only inhabited world.

A second consideration, founded on the varieties of living beings on the surface of the terrestrial globe, and on the eloquent spectacle of the infinity of life in it, conducts the argument into a new order of ideas: Nature [No, not inanimate nature, but God, the author of nature] knows the secret of all things, puts into action the most subtle as well as the most powerful forces, renders all its [his] creations answerable, and constitutes beings according to the worlds and ages without the one or the other being able to place any obstacle in the way of the manifestation of its [his] power. Hence it follows that the habitability and

habitation of the planets are a necessary complement to their existence, and that of all the conditions enumerated, not one can stop the manifestation of life on each of these worlds.

"But let us add another observation: let us think for an instant of our forced ignorance in this little isle of the great archipelago and of the difficulty we experience in searching into the secrets and power of nature. Let us prove that, on the one hand, we do not know all the causes which influence the manifestations of life, its support and propagation on the surface of the earth; and that, on the other hand, we are still far from knowing all the principles of existence which propagate in other worlds. . . . Scarcely have we penetrated those which regulate the daily functions of life; scarcely have we been able to study the physical properties of the media, the action of light and electricity, the effects of heat and magnetism. There exist others which go on constantly under our eyes, and which have not yet been studied, nor even discovered. How vain then to oppose to the possibility of planetary existence the superficial and narrow principles of what we call our sciences! . . . What extravagance to regard the little world where we first saw light as the only temple, or the model of nature!

Impressed with the value of the providential design of creation, the considerations

become more imperious still. That our planet was made to be lived in, is incontestable, not only because the beings which people it are here under our eyes, but again because the connexion which exists between these beings and the regions in which they live brings the inevitable conclusion that the idea of habitation is immediately connected with the idea of habitability.

"Now this fact is an argument in our favor; for, unless we consider the creative power as illogical, or as inconsistent with its real manner of acting, it must be understood that the habitability of the planets imperiously demands their habitation. To what end have they received years, seasons, months and days? and why should not life come forth on the surface of these worlds which enjoy like ours the benefits of nature, and like ours the rays of the same sun? Why these snows of Mars, which melt each spring and descend to water its continents? Why these clouds of Jupiter which spread shade and freshness over its immense plains? Why this atmosphere of Venus which bathes its valleys and mountains? O splendid worlds which float afar from us in the heavens! Would it be possible that cold sterility was ever the immutable sovereign of yonder desolate regions? Would it be possible that this magnificence was given to

solitary and bare worlds where the lonely rocks eternally regard each other in sullen silence? Fearful spectacle, and more incomprehensible than if death had passed over the earth in fury and, with a single stroke, had mowed down its living population, thus enveloping in one ruin all the children of life, and leaving it to roll in space like a corpse in an eternal tomb.

"Thus it is that under whatever aspect we regard creation, the doctrine of the plurality of inhabited worlds is formed, and presented as the only explanation of the final end - as the justification of the existence of material forms, as the crowning of astronomical truths. The summary conclusions which we have just-quoted are established logically and without difficulty by observed facts; and when, having contemplated the universe under its different aspects, the mind is astonished at not having sooner conceived this striking truth, it feels that the demonstration of such evidence is no longer necessary, and that it ought to accept it, even with no other reasons in its favor than the condition of the terrestrial atom compared with the rest of the immense universe."

This strongly-stated conclusion of science is amply supported by the testimonies of divine inspiration, which reveal an intelligent creation proportioned to the length and breadth of the material creation. Call to mind again our Lord's words-

"It were not so, I would have told you." John 14:3. ¹

Superior Glory of the Intelligent Creation.

Though the comparatively meagre glimpse granted us of the glory of the physical universe is so astonishing to the human mind as almost to challenge the evidence of our senses, we find upon observation, reflection, and the testimonies of divine revelation, that the glory of the intelligent creation does by far excel it. In the material universe we see God's handiwork, wonderful in its power and achievements of unconscious obedience to divine law; while in the intelligent creation we see God's own likeness, wonderful in its princely endowment of conscious inherent power - born to live forever, to rule, and to have dominion. Great and marvelous as are the mighty works of the physical creation, one single intelligent being outweighs them all in God's scale of values, so that their existence would be in vain except they serve these. Mind is lord of matter.

If we would mark the grandest exhibitions of the lordship of mind over matter, consider first, the Creator and the material creation. If the creation is the product of his thought, how great must be that thought. Think of the mind that can so magnificently plan and execute - of its scope, variety, versatility, wisdom and power: the very immensity of it renders it incomprehensible to us. We can better conceive of it by looking at some of his

See also Isa. 40:22. "He... stretcheth out the heavens
as a curtain, and spreadeth them out as a
tent to dwell in."

intelligent creatures, made in his image.

Man the Image of God.

Those with whom we are best acquainted are of our own human race. These are created in the likeness of God. Gen. 1:27. That likeness is at least a mental likeness. Behold a mind that can observe, remember, compare, calculate, reason, judge; that operates naturally according to fixed mental laws, and leads to definite conclusions; and a will, which, taking cognizance of facts, is free to act with reference to them either one way or another.

From this mental likeness to God proceed mighty works, akin to the works of God, yet on a scale that, in comparison with his, is simply infinitesimal. For a moment, dropping comparison, consider the mighty works of man. Mark the energy of his mind in observing, and discovering the works and ways of God, and the principles of law that control and govern and achieve in nature. Then see him reason, calculate, judge, and apply this knowledge; and by its aid, see the new creations of inventive genius, the mighty mechanisms, the beauties of art; the refinements of literature, the masteries of matter; and how, by force of his intellect, he rises naturally to the dominion of all things earthly. In all this he is proving himself to be in the mental likeness of his Maker.

Barring the effects of sin, in his moral

nature there is a similar likeness. His conscience readily discerns right and wrong, and strongly calls upon all the other faculties of his mind to enforce its decisions. This they incline to do: Memory presents the matter to the congress of the faculties, reason argues the pros and cons, judgment renders its verdict. Then the free-will determines the course of action without let or hindrance, either in harmony with the evidence presented or without any reference thereto: or it may refuse to hear the evidence. This power of discernment and freedom of choice, either for good or for evil, constitutes man's moral likeness to God.

This moral likeness, however, is not character-likeness, but is the God-like moral constitution with which man is endowed: it is the possession of those discerning and choosing qualities which are necessary to the formation of character, and in the right use of which to develop a character like God's which will thus complete the divine likeness and ^{thus} prove his worthiness of everlasting life. Or vice versa, in his misuse of it and the consequent development of an evil character, will be the proof of his unworthiness of life, God being the Judge, and man thus the arbiter of his own destiny. Thus Adam and his race fell: the divine remedy is another consideration.

It is because of this image of God in man - this correspondence of the faculties and operations of

the human mind to the faculties and operations of the divine mind - that God can say to man, "Come let us reason together" (Isa. 1:18), and that he can and does reveal himself to the mind and heart of man. The lower forms of life, not being in ~~God's~~ likeness, can know nothing of God. They can have no appreciation of his works, no revelation of him. They have no moral sense, no moral constitution; hence they have no moral character nor moral accountability. Consequently they are not valued as worth an everlasting existence.

Man being thus constituted like God, was also endowed like God with a dominion - a dominion, not over each other, but over the earth and its forms of life lower than humanity. Gen. 1:28. The dominion over one another in the world now in various forms, as the dominion of royalty, of aristocracy, of money, of sex, etc., is the result of sin, and is no part of God's original and ultimate purpose, although for a time tolerated, and even measurably regulated, until God's appointed time for a new and better order. See Acts 17:30, 31; also 1 Sam. 8:4-7-22. To Adam and Eve jointly was the dominion of the earth given. "God blessed them, and God said unto them, ... have dominion etc." In God's original purpose all mankind are thus seen to be kings and queens, which signifies a great world-republic, wherein there can be no taxation without representation. And as

In fact individual existence within their
narrow limits, beyond a limited time, could
only prove a burden to them.

surely as this was God's original purpose for the human race so surely will it be accomplished when the curse of sin shall have been removed.

Other forms of government among men are unnatural, although they often serve a temporary purpose better even than the higher form of representative government, when the peoples have not acquired the kingly and queenly qualities of mind and heart so necessary thereto; yet men chafe under them because to a great degree they ignore the high inborn prerogatives of manhood. To this form of government knowledge, general education, righteousness, brotherhood and reverence for God are essentials to success, and the nearer the nations of the world have approached this divine ideal, the greater has been their national prosperity.

The phenomenal rise and prosperity of this American nation is doubtless due to its approach to this divine ideal. Yet it is only an approach, and perhaps when its dross is all eliminated, as it will be in the coming reconstruction period of Christ's reign on earth, there will not be left much whereof to boast. But this evidently divinely guided and protected experiment of national self-government, with its unparalleled prosperity, notwithstanding its imperfections, is a valuable suggestion of what may be looked for when that which is perfect shall have come - after the millennial reign of Christ shall have prepared

our race for it. Then, beyond that millennium, will the fondest dreams of our peace-prophets be gloriously realized in a great world-republic whose constitution will be the principles of the divine law deeply engraven on all human hearts, which law all dominions shall serve and obey. Dan. 7:27.

Though man is thus constituted in the image of God, yet the distance between the pattern and even the perfect image is immeasurable. "The measure thereof is longer than the earth and broader than the sea." Job 11:7-9. High as the heavens are above the earth, so are God's thoughts and ways higher than ours. Isa. 55:9.

Wherein then does the difference between the divine and human natures consist? Evidently not in the kind of their faculties, else they would not bear the relationship of pattern and likeness, but in the scope and power of their similar faculties. In the pattern the scope and power are infinite; in the likeness they are limited. And as man is a creature of the earth, his limitation is his earthly environment, for which he was created and to which he is adapted; while the divine nature knows no limitations, its glory being "above the earth and heavens." Psal. 148:13.

God's Ultimate Purpose for Humanity.

It should be observed here too that God's purpose in creating a race of beings to "fill the

earth" - Gen. 1:28 - is shown to be an ultimate purpose. Does he not say concerning the earth, that he created it not in vain, but to be inhabited. Isa. 45:18; that it abideth forever. Eccl. 1:4; that he hath given it to the children of men. Psa. 115:16. ? And although through sin, man lost both his dominion of the earth and his life, has not God, by the offering of his Son, redeemed his life from destruction and the earth from the curse that is now upon it for man's sake ? Psa. 103:4; Rev. 22:3.

And to this end has he not promised that "times of refreshing shall come from the presence of the Lord" - "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" ? Acts 3:19-21. And do not those prophets tell us that earth's deserts shall blossom as the rose, and its wildernesses shall be glad; that its parched ground shall become a pool and its thirsty land springs of water - Isa. 35:1-10; that its animal kingdom shall again be subject to man, the Lord of earth ? "They shall not hurt nor destroy in all my holy mountain, saith the Lord." Isa. 11:6-9; 65:25. And also that men shall build houses and inhabit them and plant vineyards and eat the fruit of them, and long enjoy the work of their hands ? Isa. 65:21, 22.

And are we not told that the saints of the Most High shall take the kingdom and

possess the kingdom forever, even forever and ever"; that "the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most-High, whose kingdom is an everlasting kingdom"; and that when so established, not only this earthly dominion, but that "all dominions [throughout the whole creation] shall serve and obey him" - "The Most-High"; Dan. 7:18, 27. This earthly dominion cannot be the millennial kingdom in which the overcoming church shall reign with Christ; for that continues only a thousand years - Rev. 20:4; nor can it be the everlasting universal dominion of Christ and his joint-heirs, for this is a dominion "under the whole heavens", and not like theirs above the earth and heavens.

Thus the kings of earth - all mankind - redeemed and fully restored, will hold their dominion subject to the supreme law of the King of all kings and Lord of all lords, somewhat as the several states of this American nation frame and enact their laws subject to the supreme law in the Constitution of the United States. Let it not be forgotten that this is the condition of things to be attained beyond the millennial reign of Christ, and that the period of Christ's reign on earth is the period of reconstruction, of restitution, which is to issue in the fullest realization of peace and prosperity beyond it.

The High Calling of God's Elect.

The above divinely appointed destiny of humanity in general has been much misunderstood, largely from the fact that a higher purpose is revealed for an

elect-number chosen from the human race for a destiny quite apart from that of humanity in general. This we will consider in a subsequent chapter. The confounding of the divine purpose for the human race in general, ^{that for} and the church of Christ in particular, has obscured both. The redeemed human race is not going to heaven, but is to inherit the earth, while the breadth of God's purpose concerning the starry heavens is also revealed, as we shall see; and "the mystery" concerning the church of Christ is a towering feature of his eternal purpose which will be to the praise of his glory throughout all ages.

Terrestrial Glory and Celestial Glory.

With this glimpse of the part of the intelligent creation of which ^{we know most,} we remember the statement of Psalm 8:5. concerning man, quoted by Paul - Heb. 2:7. ^{also Diaglott -} margin "Thou madest him a little while inferior to the angels." But sin has put him far beneath them. We know man now only as we see him blighted, dwarfed, deformed, degraded. So imagination must supply what is lacking if we would see him in his glory. "There are celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another." 1 Cor. 15:40. The glory of the terrestrial is the glory of human perfection which the millennial reign of Christ, "the times of restitution of all things", is to restore to the human race.

Of the celestial glory there are many kinds: "There is one glory of the sun, and another glory of the

moon, and another glory of the stars; for one star differeth from another in glory." 1 Cor. 15:41. The highest order of the celestial, heavenly, glory is the divine nature, which is that of the heavenly Father and of his only-begotten Son, but between these two - the divine and the human natures - there is a vast array of intelligent beings to which the scriptures apply the general term "angels". It is to these that Paul refers as celestial beings of varying degrees of glory, even as one star differeth from another in glory.

These are facts mentioned incidentally by the apostle in connection with the subject of the resurrection. We are observing them here merely as stated facts apart from the present from that subject. We have no mention of any order of intelligent beings inferior to men any where, but we have the contrary suggestion of Prov. 25:3. "The heaven for height and the earth for depth;" and of Isa. 66:1 - "The heaven is my throne, and the earth is my footstool."

What May We Know of the Angels?

What then may we know of the angels, to whom reference is so constantly made in the Word of God from Genesis to Revelation? There is indeed a volume of testimony concerning them, though it is more incidental than direct in its character, but none the less clear. Thus, in stating that man is for a little while lower than the angels, clearly the converse is true - that angels are now higher than men. Consequently, if men, the inferior, are created in the image of God, then

which there can be none higher, then it follows that angels also must bear that image, as all Scripture testimony concerning them indicates.

In their mental and moral constitution they too are therefore like God, and like man, having the same congress of faculties, the same free-will, and like man, the same accountability to God for the right use of that will in the formation of character, thus like man to complete the divine likeness. And like God and like man, they must also be constituted to have dominion within the scope of their respective environments.

Angels therefore are intelligent beings at present higher than men, like men created in the image of God, yet of various ranks and degrees of glory. The term "angel" is not a specific, but a general term, covering the whole intelligent creation except humanity. It signifies messenger or agent, and is applied to them because they are the agents or messengers of God. "Are they not all ministering spirits?" Heb. 1:14. But this is the only sense in which the word "angel" is descriptive. This word gives us no further information with reference to them. So there may be, and are, many grades of intelligent being included in this general term, for it is applied even to the Son of God, but with the distinguishing prefix "Arch," which signifies chief or ancient, and marks him as the great Chief Messenger of Jehovah, who was before all things. It is not the great Archangel however, but the general rank and file of angels, that we are now considering. What is their environment?

Where is Their Dwelling Place?

Let the word of God reply. Jesus speaks of them as "the angels of God in heaven." Matt. 22:30. Paul mentions "an angel from heaven." Gal. 1:8. The Psalmist calls to them saying, "Praise ye the Lord from the heavens: praise him in the heights. Praise ye him all his angels: praise ye him all his hosts." Psa. 148:1, 2. Nehemiah refers to them as "the host of heaven": "Thou, even thou, art Lord alone: thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are therein; and thou preservest them all; and the host of heaven worshippeth thee." Neh. 9:6. Revelation 5:11 points to "many angels round about the throne" of God in heaven. Jesus speaks of some angels who "do always behold the face of my Father which is in heaven." Matt. 18:10; and of "joy in heaven over one sinner that repenteth." Luke 15:7. And an angel appearing to Zacharias, foretelling the birth of John the baptist, said unto him, "I am Gabriel that stands in the presence of God, and am sent to speak unto thee." Luke 1:19.

From this testimony evidently there can be no other conclusion than that the angels inhabit the heavens—the whole material universe, as we have seen: the heavens which God has made by the Son whom he created and invested with power and authority; for "without him was not anything made that was made." John 1:3. Then as surely as these angels exist, they too were created by him. Col. 1:16. And as man was the last work of creation

(Gen. 1:27; 2:1) the angels were all created before man.

It is also a significant fact, in view of the vastness of the material creation - the many mansions which they inhabit - that the angels are called the hosts of God, and that Jehovah is called "the Lord of hosts"; for if we cannot number the stars for multitude, what mind other than that which has the scope of divinity can compute the numbers of the hosts of intelligent beings, assuming as we must, that they are filled as the earth is to be filled when its population is complete? Gen. 1:28 - "Be fruitful and multiply and fill the earth." Bear in mind too that the earth is one of the least of the heavenly bodies. Little wonder is it that Paul speaks of the angels as "an innumerable company" - Heb. 12:22 - and that the Scriptures throughout carry the same thought.

Such being the inspired testimony concerning the nature, the numbers and the habitations of the angels, it is but reasonable to inquire -

Are They Beings in Bodily Form?

The question, however, seems almost absurd in view of the fact that they inhabit a real physical heavens which, to a vast extent we can see with our eyes and trace with our telescopes; yet we are so prone to disbelief of all that does not come within the narrow range of our senses that we are constantly minimizing the value of the testimony both of logic and of inspiration. If the inhabitants of the earth are in

bodily form, why not those of other worlds?

The idea of a mind floating about in space without a body is one which has no precedent in nature, and no foundation in the Word of God. All the testimony of inspiration is directly to the contrary. Paul says, "There is a natural body, and there is a spiritual body." 1 Cor. 15: 44. In making this statement he is talking of the resurrection and showing that the church of Christ, which is to experience a change of nature from the human to the divine (2 Pet. 1: 4) - the same nature as her Lord and Head - will not be without a body, but will have a body "fashioned like unto his glorious body." vs. 48, 49; Phil. 3: 21. And Christ's glorious body, we are also told, is "in the form of God," "the brightness of his glory, and the express image of his person." Phil. 2: 6; Heb. 1: 3.

Man's body, he says, is "of the earth earthy." vs. 47. It is adapted to the earth, his home, his mansion. But the bodies of that divine, royal family, whose dominion is the universal realm of all created things, and whose dwelling place is the palace of the Universal Sovereign Lord above the earth and heavens - these must be adapted to all the varying conditions and climes of all creation, and superior to all. What can such a body be like? To our curious inquiry John replies, "It doth not yet appear what we shall be, but we know

that when he [Christ] shall appear we shall be like him, for we shall see him as he is," — not as he was, in the body of his humiliation, but in the glorious divine body of his exaltation. 1 John 3:2.

→ And to this end Paul, addressing — not the whole world, but the elect church, those who are to be joint-heirs with Christ of his kingdom and glory — says, "We shall all be changed; ... for this corruptible must put on incorruption, and this mortal must put on immortality" — in the resurrection. 1 Cor. 15:51-53.

Dropping further reference here to the divine nature and the glorious divine body, which is beyond our present power of comprehension, we inquire, "If these two extremes of intelligent-being — the divine and the human — exist in bodily form, and all of the intelligent-creation including man are made in the image of the divine Creator, what argument have we either in logic, in the analogies of nature, or in the testimonies of inspiration that would deprive the angels, that mighty host of intelligent-beings, of bodies? of bodies too which must be adapted to their environments in the several material worlds which they respectively inhabit, as man's body is adapted to the earth?"

However, we are not warranted in concluding from these logical and Scriptural deductions that the angels must be in every particular like men; for Paul speaking of the glory of the intelligent

Which glorious body is also the same as that
before his humiliation - See John 17:5 "And now
O Father, glorify me with thine own self, with the
glory which I had with thee before the world was."

creation (1 Cor. 15: 39-41) shows plainly that as one star differs from another star in glory, so also is it with the intelligent creation inhabiting those innumerable mansions: they also differ in glory, being severally adapted to their respective abodes, as man is adapted to the earth. All are glorious, but as in the material creation, there are diversities in glory, yet superimposed upon a common bond of unity in the likeness of their Maker. Thus the whole intelligent creation is constituted one family - children of one Father and brothers to each other.

Are they Spirit Beings?

If then, the angels, as we are clearly shown, are real living intelligent beings inhabiting the material worlds of this vast universe which we behold in part, how shall we understand the statement of Heb. 1:7 - "Who maketh his angels spirits, and his messengers a flame of fire" - if they are tangible beings, how can they be spirits?

This inquiry is founded upon a very prevalent superstition to the effect that spirit signifies the very opposite of life and being. Its primary meaning in Hebrew, Greek and English, is "wind" - air in motion; and when intelligent being is symbolized by that mighty force, it should convey to our minds ideas of all that pertains to life and activity. Think of it: wind, air, is everywhere present with us, though invisible: our very life is the wind, the breath, whose coming and going energizes these bodies, awakens and quickens thought,

thought, and sends it aloft to the very heavens. Stop this coming and going of the wind, the air, the breath, through these lungs of ours and instantly we have death, not-life.

In the account of man's creation - Gen. 2:7 - we are told that God formed his body first from the dust of the ground, but not until the breathing process was instituted, did thought, conscious being, awaken, and that beautiful and graceful form become "a living soul;" thenceforth drawing its continuous supplies from the all-pervading though invisible element in which he lived and moved and had his being. And not until the beautiful mechanism became impaired, and consequently unable to appropriate and utilize the life-sustaining element, did death ensue.

Nor is there any real mystery about death; for death is simply the cessation of life, the perishing of thought, the destruction of being: - "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." "Thou turnest man to destruction." "His sons come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them." Psa. 146:4; 90:3; 103:4; Job 14:21. In harmony with these statements must be understood that of Eccl. 12:7 - "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." That is, the spirit of life, the gift of God, must be

surrendered at the command of God who has supreme authority over it. It is his to give, and his to control, and his to require again when that good gift has been misused. So the Scriptures present death as a great calamity - the penalty, "the wages of sin." And it is a most reasonable penalty - simply the taking away of life, the abused good gift of God. Rom. 6:23; Gen. 2:17; 2 Thes. 1:9.

Now this ^{conscious} life which man receives from God, and which because of sin, he must yield up to God; and which being redeemed shall be restored to him again in the resurrection, is called "the spirit of man." Gen. 12:1; 1 Cor. 2:11. So then man is surely a spirit-being - i. e. an intelligent living soul. So are the angels. Heb. 1:7. And so is God in whose image they are all made. John 4:24. This term does not describe their nature, it only presents the idea of living energy, conscious life, which is common to all, and which is also predicated of the beasts which perish. Eccl. 3:19-21. Yet this term with its manifest significance and wide application in the Scriptures, is also applied in a special sense to the divine nature and things pertaining thereto. This we will consider later in its appropriate place.

Returning then to the ordinary use and symbolic sense of the term "spirit" - wind, living energy - we inquire, What power in nature so familiar to all mankind could

God choose so appropriately wherewith to symbolize living intelligent being, activity, living energy, far-reaching and mighty power, swift flight? It is precisely these ideas that are conveyed by the term, whether we consider it as applied to the divine, angelic or human beings, and even to the beasts that perish.

In God it is particularized as "the Holy Spirit," which term stands for the living, intelligent, energizing, all-pervading, all-powerful and holy living energy and influence of God sent forth to the utmost bounds of his creation as a life-giving, life-sustaining, life-comforting and life-blessing power. This Holy Spirit, this all-pervading, energizing, powerful and blessed influence that goes out from God in multiplied ways, is that which envelops and infolds all creation in its mighty, living, energizing power, just as the air we breathe envelops the earth.

What an eloquent symbol, illustrating as strongly as a symbol can, how thoroughly "in him" - i. e. in the influences that emanate from him - "we live and move and have our being" (Acts 17:27, 28) just as we do literally in the air that is all about us; and how around and about and underneath us are the everlasting arms. Deut. 33:26, 27. And just as pure air in motion purifies and sweetens all within and about us, so when the pure, holy spirit

of God moves upon his intelligent creatures, it is to purify, to energize, and to glorify them, and make them one with him.

The teaching then, that angels have bodies and inhabit material worlds does not conflict with the Bible teaching that God is a spirit, that Christ and the angels are also spirit-beings, and that all who worship God, both angels and men, must worship him in spirit and in truth.

Probation of Angels.

As free-will beings, like man created in the image of God, the angels have also been subject to trial for the formation of character. And we learn that, as a result of that trial, there are two classes of angels. One is described as - "all the holy angels" - Matt. 25:31; "the elect-angels" - 1 Tim. 5:21; "the angels of God" - Heb. 1:6. And the other as - "the angels that sinned" - 2 Pet. 2:4; "the angels that kept not their first estate (the estate of purity in which, like man, they were all created)" - Jude 6; "the devil and his angels" - Matt. 25:41.

That the probation of angels is finished, is manifest from the fact that the divine judgment is passed upon them, and that, to some extent at least, they have entered into their reward. Sentence is always the conclusion of trial, and there is no appeal from the supreme court.

of the universe. In the case of humanity there was no appeal for mercy, though for special reasons, the promise of mercy accompanied the sentence. Yet for manifest reasons, hereafter to be observed, neither the fallen angels nor the upright have yet experienced the full measure of their reward. The former are reserved in chains of darkness awaiting the execution of the sentence of destruction which is already passed upon them. (Rev. 20:8-10; 11:18. The latter are enjoying the favor of God and are all privileged to be in his service, while some of their number, as for instance, Gabriel, fill exalted offices about the throne of God, and shine as stars of peculiar lustre and brilliancy. The high exaltation of such angels may be in reward for special heroism in that conflict with the powers of darkness which assailed heaven as well as earth, angels as well as men. (Rev. 12:7-9; Luke 10:18; 2 Cor. 2:4. Of such promises as Dan. 12:3 are made to overcoming humanity, it is but reasonable to observe that God may have dealt similarly with his angels.

It should be observed too, that since the angels that sinned were cast out of heaven, the will of God is everywhere done in heaven. There is therefore now no sin anywhere in the whole universe save on this earth. And therefore our Lord Jesus has taught us to pray that God's will may be

done "on earth, even as it is done in heaven." Yet that the angels have not yet entered into the fullness of their reward, is clear from the fact that the eternal purpose of God, which includes all creation, is not yet accomplished; and that to the consummation of that purpose they all look forward with intense interest. See 1 Pet. 1:12; Eph. 3:10, 11.

Thrones, Dominions, Principalities in Heaven and in Earth.

We are further shown that the hosts of heaven are organized hosts; that they were not only created, but were also organized by the overruling providence of the Son of God: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities or powers; all things were created by him and for him. And he is before all things, and by him all things consist." Col. 1:16, 17.

The creation of thrones, dominions, principalities and powers signifies social organization. Then all the other worlds as well as the earth, have, from the beginning of their habitation, had their social organizations - thrones, dominions, etc. And these organizations have been created developed and sustained by the overruling providence and power of the Son of God, acting under the

direction and by the authority of his Father, who thus made him Lord of all. ~~for all things were not only created "by him", but also "for him", and he sustains all.~~

Since the social organizations "in heaven and in earth" from the beginning are thus classed together as created and sustained by the Son of God, let us see if his divine power can be traced in those of the earth thus far. Peter says, "By the Word of God [the Logos, John 1:1-3; the Son of God] the heavens were of old, and the earth standing out of the water and in the water. Whereby [by the same Word] the world that then was, being overflowed with water, perished." 2 Pet. 3:5, 6. The reference is clearly to the flood in the days of Noah. What world perished there? Was it the physical earth? Certainly not; for the waters soon subsided and Noah's dove returned with a sample of its vegetation, inviting him to come forth and again establish himself upon it. But the world of wicked people and the whole social organization of that time perished, so that Noah and his family, God's elect few, found themselves alone in the earth, and a new social order had to begin with Noah and his posterity, taking the place of the former social order.

This new social order beginning with the days of Noah after the flood, and extending to the advent of Christ's kingdom on earth, Peter further designates as "the heavens and the earth which are now," and which, "by the same Word, are kept in store reserved unto fire." 2 Pet. 3:7.

"the world that then was."

Thus we are shown that the present order of things will also terminate prior to the establishment of Christ's kingdom on earth. Then he foretells of a "new heaven [new ruling powers] and a new earth [a new social organization] wherein dwelleth righteousness". vs. 13.

Of this coming new heavens and new earth John is given a glorious vision on the isle of Patmos, and shows it to be the kingdom of God which is to be established on earth, under which beneficent reign God shall wipe away all tears, for the former heaven and the former earth were passed away. Rev. 21. The passing away of the present order of things, we are told, will be by the fire of God's jealousy; or, as Daniel describes it, and as our Lord teaches, quoting Daniel, in "a time of trouble such as never was since there was a nation". Compare 2 Pet. 3:7, 10, 12; Jeph. 3:8; 1:18; Mal. 4:1; Matt. 24:21.

Thus heavens and earth are shown to be used here in a symbolic sense, the world, the earth, signifying the world of humanity, the inhabitants of the earth, while the heavens signify their governments or ruling powers. Both shall perish, and yet this same old earth is the theatre of all this change. Thus we see the whole period of human history systematically marked off in three great epochs, with a special and distinct purpose manifested in each. Did it merely happen ~~thus~~? Surely not. It was no mere accident that first swept the earth with the besom of destruction, and that will sweep it once again, to make room for a new heaven and a new earth wherein dwelleth righteousness. How

Thus —

Present year.

The World that was
2 Pet. 3:6

The Flood

The World that now is.
2 Pet. 3:7

Second Advent
of Christ.

The World to come.
2 Pet. 3:13 and
Heb. 6:5.

strongly does this testify of that divine power operative among men without which was not anything made that was made, whether they be thrones or dominions or principalties or powers.

But hear again: The sure word of prophecy foretold that Jerusalem should be trodden down of the Gentiles for an appointed time, beginning with the overthrow of the last-reigning prince of Israel and extending to the glorious advent of him whose right it is to take the kingdom. Ezek. 21:25-27. It foretold further the successive empires of Babylon, Medo Persia, Greece and Rome, which in turn would hold the dominion until that time. Dan. 2:31-45. History records the exact fulfilment of this prophecy; and yet, in all this long interim, men have thought that they were acting independent of divine power; for there has been no manifestation of supernatural power in the rise and fall of empires, save in the prophecies that foretold them; and they were given, "to the intent that the living may know that the Most-High ruleth in the kingdom of men, and giveth it to whomsoever he will." Dan. 4:17, 25, 32-35. "Whatsoever the Lord pleased, that did he in heaven and in earth." Psa. 135:6; 2:1-6, 10.

Without going further into the philosophy of history and the records of inspiration for testimony, even from this glimpse of it, it is manifest that the divine overruling power has been operating in the rise and fall, the sustaining and overthrowing of the dominions and

principalities of earth, at least. Above the clash and strife of men, above the machinations of the powers of darkness, the silent, potent influence of the divine Son of God has been shaping and controlling the destinies of thrones and dominions to the ultimate accomplishment of Jehovah's eternal purpose. And under that shaping controlling hand, humanity has been gradually ascending in experimental government, from despotism to freedom, and learning very important lessons from the experiments. Yet the high prerogatives of manhood have never yet been fully realized by any nation, and never can be until Christ has forever cast away from us the fetters of sin and death.

Now refer again to Col. 1:16, 17 and Psa. 135:6, and see that we are just as fully assured of this divine providence of the Son of God over the things in heaven - the thrones, dominions, principalities and powers there, as over those in the earth. Then the inhabitants of other worlds - all the heavenly mansions - have thrones, dominions, etc. - national organization; and these are all under the same guidance. And not only so, but even those angels which sinned and were cast out of heaven are similarly organized, wherever their habitation may be, for we read of principalities and powers among them. Eph. 6:12 - But the same overruling power is, and ever has been, ^{and overruling all} above all.

So then, as surely as the social order on earth has been guided and directed by the overruling divine providence of the Son of God, even when

"For we wrestle not against flesh and blood; but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places" - see margin

men were unconscious of it, and were steeped in sin, and ignorance, so surely has the social order in all the other realms of the vast universal dominion been under the same overruling power. Thus the thrones, dominions, principalities and powers were created by him, even though, under that silent invisible overruling power, both men and angels have acted of their own free-will, and thus have made manifest both individual and national character.

Both evil men and evil angels have erected their principalities and powers without reference to, and even in defiance of the God above them, but the overruling divine providence makes all things - the evil as well as the good - work together for the ultimate good which God has designed. Even while his church must "wrestle against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places," (~~Eph. 6:12 margin~~), yet under this same providence and guidance, she can bid them all defiance, and in the conflict develop that strength of worthy character which will make her meet for her glorious inheritance.

The Temporary Organization Under the Son of God.

Another very evident teaching must not be overlooked in this connection; namely, that this social organization of both earth and

heaven thus far, has been necessarily of a temporary character, because in all worlds it had to be adapted to the circumstances of probation - an adaptation which permitted evil and sin among both angels and men, in order to the developing, testing and confirming of character. The principalities and powers of the past and present, both in heaven and in earth, are not therefore the ultimate social organization contemplated in the divine eternal purpose, which is to be consummated "in the dispensation of the fulness of times", when God shall have put all things under the feet of Christ. Eph. 1:10, 22. This will be fully accomplished in the end of his millennial reign on earth.

When that perfect and glorious social organization of earth and heaven shall then have come there will be no more wicked principalities and powers, and wicked spirits in high places either for angels to withstand or for the people of God on earth to wrestle against; and Jerusalem shall no more be trodden down by alien feet, but shall be "established," and shall be "a praise in the earth." Isa. 62:7. There will be no more a devil going about as a roaring lion seeking whom he may devour, or disguising himself as an angel of light, seeking whom he may deceive. Anticipating that day, the prophet Isaiah says - "The whole

earth is at rest, and is quiet: they break forth into singing." Isa. 14:7. The process of establishing this new order of things - the new heavens and the new earth - will begin with the very beginning of Christ's millennial reign, when Satan is to be bound for a thousand years; but then he must be loosed for a little season in the end of that period, for the final test of human probation - Rev. 20:2, 3 - and then the evil doers shall be cut off forever. Psalms 37:9.

A New Basis of Organization.

All the surviving hosts of heaven and earth will then be so firmly established in righteousness that God can then safely assure to all eternal life. And not only so, but he can also begin then to deal with his whole intelligent creation from this standpoint of perfect and established character, the factor of sin having been entirely and forever eliminated. This is just what God is going to do when, through ~~and~~ Christ, ~~his millennial reign on earth~~, he shall have brought in everlasting righteousness. He will then gather together under one Head, even under the Anointed One, all things: the things in the heavens and the things on the earth, under him. Eph. 1:10.

Reorganization Under the Son of God.

So then, just as the thrones, dominions,

principalities and powers, of heaven and of earth, from the beginning, were created by the overruling divine power of the Son of God, and for him; he being their Lord, and they constituting his dominion (Col. 1:16), and were adapted to the temporary conditions of the universal probation, so also the new social organization of all creation shall be created "by him and for him."

But this new order of things will not be temporary, but eternal, being constructed upon the basis of the established righteous character of the whole surviving creation, which will have been developed and proved in the long period of the universal probation. This new order of things, beginning at the close of Christ's millennial reign, and as the culmination of his work of all past time - of creation and of the whole period of the universal probation - is the "new heavens and the new earth [in the widest fullest sense] wherein dwelleth righteousness", spoken of by the apostles and prophets; the narrower sense being, the ^{last} of the three great divisions of human history mentioned by Peter. 2 Pet. 3:5-13. And as the Son of God was Lord of the old temporary universal order of things - that pertaining to probation - so also he shall be Lord of the new, permanent, eternal, universal order of things - the new heavens and the new earth, all being united under him and in perfect accord with

Jehovah's holy law. Eph. 1:10.

Then there will not be a note of discord in all the realm of his dominion, but peace shall flow as a mighty river forth from the throne of God, through Christ, its blessed channel, to every province of the whole creation, having its perennial source in unfathomable divine love. To this blessed consummation the Son of God will have been led all the way by his Father and his God, the Sovereign Lord high over all, who conceived the grand design, brought it within the scope of possibility, created and appointed his beloved Son as his honored agent in the great work of carrying it forward to completion; and who sustained him in all the great and trying ordeals of its accomplishment; and in the very same self-sacrificing spirit, shared those trials with him; the culmination of the sympathetic suffering of his Fatherly heart being in that he gave his only-begotten Son that whosoever believeth in him should not perish, but have everlasting life.

It is manifest then that the honor of bringing in the new order of things - the new heaven and the new earth - will be due first, to Jehovah who planned it, and who step by step directed and led to its full culmination; and second, to his beloved Son who, for the ^{joy} set before him, patiently devoted himself to the accomplishment of that purpose from the beginning. And because of this long, patient, faithful obedience to all the requirements of this great work in the same loving spirit of the Father who planned and directed it, God would have his Son honored by the whole creation, even as they honor the Father. John

5:23; Heb. 1:6.

Therefore it is that, having accomplished the great works of the ages past - the mighty works of creation, and of the long period of the universal probation, and finally of human redemption and restitution, all of which culminates in the universal blessedness of the new creation - God has determined that he shall continue in his office as Lord of all creation, and bear the glory of it; even as in the past he has borne the burden of it. Jech. 6:13. 'Therefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth [the dead when resurrected]; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father' - for 'It is manifest that he is excepted which did put all things under him'. Phil. 2:9-11; 1 Cor. 15:27.

Thus ^{Lord's} ~~old~~ exaltation is seen to be from the Lordship of the old order of things of the period of the universal probation, to the Lordship and glory of the new heavens and the new earth - 'the everlasting Kingdom of our Lord and Saviour Jesus Christ'. 2 Pet. 1:11 - not the millennial kingdom on earth, which is delivered up at the end of a thousand years. 1 Cor. 15:24.

To this exaltation reference is made in Heb. 1:10; Psa. 102:25, 26. 'Thou Lord* in the beginning, hast laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou remainest; and they all shall wax

*The word "Lord" is supplied here: would better be omitted.

old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

That it is not the physical heavens and earth that are here referred to, we are assured by the prophets; for when by them God affirms that his covenant with David to give him "a son [Christ] to reign upon his throne" is as sure as his covenant "with day and night" and "the ordinances of heaven and earth" - that if the latter can be broken, then may the former be also (Jer. 33:20, 21, 25, 26); and that the glorious reign of Christ is to be as long as the sun and moon endure (Psa. 89:34-37; 72:5, 17) he is thus affirming that the physical heavens and earth shall continue eternally. See also Eccl. 1:4; (Psa. 119:91). "The earth abideth forever". Evidently it is not this vast physical universe that shall wax old, perish, be folded up as a garment and changed, but it is that which is symbolized by these terms, viz., the ruling powers and the social order under that ruling during the period of the universal probation. It is these that wax old as the period of probation nears its end, and that must perish, be folded up, changed, for the new and permanent order that shall stand forever.

This change shall be universal - They all shall wax old etc." Is there then any cause for alarm in this great change of dispensation? No, for the same Lord who has guided and overruled to wise and beneficent ends both the evil and the good in all the dominions and

principalities of the past, is to be Lord of the future dominions also: "They shall perish, but Thou remainest." And all things in heaven and in earth are to be united under him - the Anointed of Jehovah: "Jesus Christ, the same yesterday, to-day and forever." Eph. 1:10; Heb. 13:8.

Nature of the New Social Order.

What then will be the nature of that new social order? From the standpoint of God's throne, it will be a vast-universal empire, as indeed it always has been. Its legislative power then, as always, will be in Jehovah, the Supreme Sovereign Lord of all. The executive and judicial powers will be in his anointed Son. Then, under the guidance and direction of this divine power, high over all creation, all the provinces of that vast dominion will be permitted to exercise the fullest prerogatives of their glorious perfect being.

We have seen what that will signify in man's case: that the dominion of the earth originally given to man (Gen. 1:28) is to be restored to him again (Acts 3:19-21); that this dominion is not to be a dominion of some men over fellow-human beings, but of all men over the earth and all of its lower orders of being - a social organization wherein a perfect humanity, redeemed and fully restored to the divine favor and likeness, and so fitted for self-

government, shall enact laws, not for selfish individual or class interests, but for the general good of the whole brotherhood of humanity, being subject only to that wisdom which is from above, which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

Jas. 3:17. And in all this work the Son of God on the throne of the universal dominion at the Father's right hand will be their able "Counsellor" whose unerring wisdom will be freely given to all creation, which will look to him and diligently seek his counsel. Thus, the Prince of Peace will bring in everlasting righteousness. Isa. 9:6, 7.

So it will be in this earthly province of the heavens, for the restored earth will then be admitted into the federation of the heavens. And will God do less for his angels who inhabit other isles of the great archipelago of creation? Surely not: nor could he do more. This is the glorious consummation contemplated in the eternal purpose. To this end the entire social structure and policy of the whole creation from the beginning has been guided and shaped by the great Chief Executive enthroned in the heavens.

Co-workers With God.

And not only so, but every willing and obedient subject of that vast dominion,

whether angelic or human, will have had a share in that work. However humble therefore the individual work may now appear in itself, it is magnificently honorable to be workers together with God and with Christ. 2 Cor. 5:20; 6:1.

Thus, for instance, when God said to humanity, "Be fruitful and multiply and fill the earth," he was saying, Do this in preparation for the blessed time to come when a perfect human society shall glorify the earth with its presence. And when he said, Train up a child in the way he should go; let the beginning of his education be the reverence of the Lord; bring him up in the nurture and admonition of the Lord till he be established in righteous character: that work has been further coöperation. And when the angels were all made ministering spirits in multiplied ways under the direction of him that sits upon the throne, they were and are coöperating with God and with Christ. How such a view of God's eternal purpose and of the privileged share of all of his intelligent creation in working it out, dignifies every duty of this present life when done with an eye single to the glory of God. Even the homely tasks in rearing a family, our workshop, citizen and social duties, however insignificant in appearance, are glorified in this divine light.

Superiority of the Son of God
to Angels.

While all intelligent creatures are thus constituted in the likeness of God, and are made to live forever in the eternal mansions which he prepared for them; we have seen that the one created intelligence above all others is the only-begotten Son of God. In the preceding chapter we have noted the exceeding and eternal weight of glory which the Father hath bestowed upon him. We have observed his relationship to the Father as that of an obedient Son, gratefully recognizing the Father's supreme and rightful authority, and wisely and loyally coöperating in every measure of that infinite wisdom. Now, having viewed the Son in his relationship to the Father, Paul call us to view him in comparison with the angels, in order that we may observe his vast superiority to all other created beings.

He says - Heb. 1. - "God ... hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, on account of whom also he constituted the ages; who, being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, being made so much superior to the angels, as he hath, by inheritance, obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my son, this

day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

"And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, anointed thee with the oil of gladness above thy fellows. And thou in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand until I make thine enemies thy footstool? Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"

Every item of this comparison is so full of deep significance that we cannot afford lightly to pass over it. Notice, this superiority to angels and heirship of all things, says Paul (vs. 4, 5) is due first to his inheritance as a

Son - the only-begotten Son of the Most-High God. On this account alone all things were his from the beginning, but when by long and ^{patient} faithfulness and heroic self-sacrifice, even unto death, he proved his perfect oneness with his Father and his God in all his plans and purposes, he became the heir of all things by virtue, not only of inheritance, but also of abundant merit. (vs. 3, 4). Therefore he is highly exalted to the eternal dominion as the worthy heir who first inherited, then willingly and obediently gave up in the interest of humanity, and then again won the crown. From the beginning the Son of God grew into this office by virtue of his relationship to and appointment by the Father and of his coöperation with the Father's plans. As the creation grew his office expanded to its utmost bounds. But that term of office came to an end when, having left that glory, he took our human nature and then gave his life a ransom for humanity, so that if he is to be reinstated in office he must needs be formally presented by Jehovah to his creation. And he was, for says Paul, "When he bringeth again the first-begotten into the world [at his resurrection] he saith, And let all the angels of God worship him." Heb. 1:6. margin.

In harmony with this was the vision of Daniel of "One like a Son of man" who "came with the clouds of heaven [with hosts of angels] and came to the Ancient of days [Jehovah], and they [those angels symbolized by the clouds] brought him near before him. And there was given him dominion

and glory and a kingdom that all peoples, nations and languages should serve him. His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7:13, 14. - The everlasting universal dominion in which he was reinstated after his resurrection. Compare Matt. 28:18; John 17:5.

Now link this prophetic vision with what his disciples saw of his departure from earth. Luke 24:50, 51; Acts 1:9-11. "And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass while he blessed them he was parted from them and carried up into heaven"; "While they beheld, he was taken up, and a cloud [evidently the same cloud of angels seen in Daniel's vision] received him out of their sight. "Then two of the angels tarried with the disciples to comfort and encourage them - "And while they looked steadfastly toward heaven as he went up, behold two men [two angels - Compare Luke 24:4; John 20:12] stood by them in white apparel which said, etc. vs. 10, 11.

Thus aided by the prophetic vision, we behold our risen Lord bidding farewell to his disciples at Bethany on the slopes of Olivet, then ascending from their midst and escorted by angel bands to the throne of the Majesty in the heavens. Now while none of the angels are begotten sons of God, are they not all thus highly honored in being the ministers of God and of his

dear Son? Was it not an honor to be of that heavenly escort that conducted our Lord in triumph to the throne of Jehovah? or to perform the humblest service of such a King.

Contend behold the Son of God - "the brightness of his glory and the express image of his person", seated "on the right hand of the Majesty on high, being made so much superior to the angels as he hath by inheritance a more excellent name than they." "Unto the Son he saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom." Thus the Father addresses him as a God, as one of the divine nature, the God nature. So also John declares, saying, "He was in the beginning with the God, and he was a God." See John 1:1. Emphatic Diaglott. He was a God by inheritance, being the begotten Son of the God, Jehovah.

Thus the relationship of Christ and the angels, like that existing between Christ and man, is, and always has been, that of Lord and subject; and therefore God has said to them, as to us, Let all the angels of God worship him, and honor the Son even as they honor the Father.

Nor do the angels of God covet the honor and glory of the Son. They recognize the right of Jehovah to do what he will with his own, and the honor of serving him in any capacity, and are grateful. It was the opposite spirit of ingratitude, pride and

unholy ambition which was manifested by the angels which sinned and which worked their ruin.

"Like Unto the Angels."

Incidentally our Lord has given us another item of valued information. Some cynical Sadducees seeking to cast reproach upon the doctrine of the resurrection, were inquiring of Jesus how the social complications of this life could be straightened out in the life beyond the grave: whose wife should she be who had had seven husbands here? Jesus replied, "Ye do err, not knowing the scriptures nor the power of God; for in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." Matt. 22:29, 30. Thus we learn that among the angels there is no marrying and consequent increase of their respective races, and that neither will there be among men in the life to come. The work of filling the earth belongs to this ^{probationary period} ~~life~~ ^{life only}.

Comparison and Relationship of Angels and Men.

We have found angels like men in several very noteworthy respects. We have found them to be living intelligent beings, like men made in the image of God; like men inhabiting material worlds; like men organized for social life; like men once on probation for eternal life; like men organized for the

probationary period; like men to be reorganized for eternal life, and at the same time; and all children of the one family of God in heaven and in earth." We worship the same God and Father of all, and together honor his only-begotten Son, even as we honor the Father also; we are under the same divine law; we have the same promise of eternal life, on the same conditions of loyalty and obedience to God; we constitute one great brotherhood of nations under the Lordship of God's anointed Son; and together as co-workers with God, we labor in a common cause, viz., to bring forth that new and perfect order of things contemplated in God's eternal purpose.

The angels are therefore our elder brethren, humanity being the youngest race in the family of God. And truly they manifest a brotherly interest in us. When our race was born in Eden the morning stars [all the earlier worlds] sang together, and all the sons of God shouted for joy." Job. 38: 7. And if "there is joy in heaven," . . . "joy in the presence of the angels of God over one sinner that repenteth" (Luke 15: 7, 10), there was great grief when sin entered, and necessarily, death by sin. When our Redeemer came their jubilant voices were the first to proclaim - "Glory to God in the highest, and on earth peace, good will toward men." "Fear not," they said, "for behold we bring you good

tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior which is Christ the Lord." Luke 2: 9-14. At his resurrection they re-ignite the waning hope of his disconsolate disciples, saying, "Why seek ye the living among the dead? he is not here, but is risen." Luke 24: 5. And when he ascended up on high escorted by adoring hosts, two of them tarried to say, "This same Jesus shall come again." Acts 1: 11. Then from the throne of his glory, Jesus sent his angel to show unto his servants in prophetic symbols, things which must shortly come to pass. Rev. 1: 1 - the new heavens and the new earth, the new Jerusalem, the city which hath foundations, whose builder and maker is God; which is lightened by the glory of God, and the Lamb is the light thereof, where there shall be no more curse, but the throne of God and of the Lamb shall be in it.

This fraternal affection manifested by the angels toward humanity should receive from us its meed of reciprocation. Love should beget love, and kindness gratitude. But - "Let no man beguile you of your reward in a voluntary humility and worshipping of angels." Col. 2: 18. The good angels, with noble humility, refuse human homage. See Rev. 22: 8, 9; 19: 10 - "And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things," says John. "Then saith he unto me, See thou do

it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

The evil angels, on the contrary, court human homage, as also do evil men, and do beguile many unstable souls, who, led by curiosity to seek unto familiar spirits that keep and mutter, ignore the command of God, which says, "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them." Lev. 19:31; 20:6.

Thus the angels of God meet us on fraternal terms, under the same Father's law of liberty and obligation, and in his service under the Lordship of his Anointed Son. While thus there are all these points of similarity between angels and men, there are also manifest points of dissimilarity. There are records concerning them which baffle human understanding. They come and go, as God's messengers, like the wind, and no human sense can discover whence or whither. Luke 2:7; 13-15. Acts 1:10. With perfect ease they cause Peter's fetters to fall off and the barred and bolted prison doors to open before him. Acts 5:19-23. In some way they are in close touch with the affairs of men, for they know it when even one sinner repents, no matter how obscure he may be among men; and they are close students of the great plan of human redemption; and in some way, though unseen, they minister continually to those who

shall be the heirs of salvation. Heb. 1:14.

They differ then from humanity widely in some respects, and also from each other, as one star differs from another star in glory; yet they are all our brethren with a common Father's likeness, and with a common fellowship of love and service and worship. Therefore, "let earth and heaven agree, angels and men be joined" in their hallelujahs of praise "to him that sitteth upon the throne, and to the Lamb forever and ever."

Chapter V.

The Divine Law.

The Divine Law - Material and Spiritual. - Its Central Idea. - Its Purpose. - Its Philosophical Complexity. - The Perfect Law of Liberty. - Its Rewards and Penalties.

"Law is benevolence acting by rule." So it has been defined by that great political economist, Edmund Burke, who caught, and has thus stated, the central idea of the divine law, for no other system of law fully answers to this ideal. In other words, the divine law, both in its spiritual aspects, is God's provision for the establishment and maintenance of the order of his creation, both material and intelligent, in the interest of the eternal perpetuity, peace, prosperity and happiness of all of his obedient creatures.

The necessity for law lies in the possibilities, nay, the certainties of disorder, disruption, disintegration, and ultimate ruin, save under its control. In view of its vast importance and weighty responsibility, the only rightful law-making authority manifestly inheres in the highest wisdom, beneficence and power, which originates and proceeds from

the divine Author of all things.

The divine material law is that which rules and achieves in the universal realm of matter. The divine spiritual law is that ordained to rule in the universal realm of the intelligent creation in heaven and in earth.

The investigation of material law is the special province of the scientist - the astronomer, the geologist, the chemist et. al. To its study men must bring the clearest heads, the keenest intellects, the most patient and persistent thought and research: and then, in a lifetime, they cannot sound the depths, but can only skim a little of the surface of that divine wisdom. Yet with only the slight knowledge of material law which the masses of men gain by contact with it much is revealed of its great Author. Its manifest perfection and power, its breadth and scope, its unchangeable steadfastness, and its sure rewards and penalties, all proclaim its divine authorship.

Hark the power of the law of gravity, which so mightily rules in the universal realm of matter; the mathematical precision of time and of motion which bring our changes of seasons and our alternations of day and night with an established certainty and regularity that laughs doubt to ridicule. God has made his laws to abide forever - as unchangeable as

himself. The heavenly bodies always retain their relative positions; always, and with the same rates of time and courses of motion, pursue their appointed orbits without variation from age to age. Astronomers tell us that it is on evidence that our day has not varied the hundredth part of a second for two thousand years - not the slightest change within the long sweep of history and tradition. The chemical compounds of earth, air and water never fluctuate. And so it is throughout the realm of material law.

The consequence of this established material law is universal material order, harmony, coöperation, beauty, peace and blessing. So also the penalties of violated material law are sure: Fire always burns; violated laws of life bring disease and death. So the more we can learn of God's established physical laws in any and every department of material things, the better we are prepared to live and to enjoy our God-given heritage, and the more we develop those faculties of our being which constitute the human likeness of God, and rise to that dignity which God has accorded to the sons of men.

Now carry these same considerations over to the realm of spiritual law (Rom.

which is ordained of God for the moral government and consequent perpetuity peace and happiness of the living creation, just as physical law is ordained to the perpetuity and well-being of the physical creation; although, as Paul shows, it proves to be unto death in man's case, because man is out of harmony with it, and therefore subject to its penalty - death, instead of its reward - life - until redeemed and restored through Christ-Jesus.

Of the study of the physical sciences - God's material laws - engages the life-time of the brightest human intellects, and that usually along but a single line, as astronomy, geology, etc., resulting with no conviction more firmly fixed in mind than that they have only begun to learn a very little of the vast treasure before them, no more can we hope to sound the depths of infinite wisdom revealed in the divine law of life. Nor can we reasonably hope to come to a clear comprehension of it by mere spasmodic or superficial effort, or without that energy of mind and simplicity of heart which its study requires. There are depths of wisdom in the whole realm of law emanating from the divine Legislator which will be the delightful themes of study research and contemplation of all intelligent beings throughout eternity.

Therefore to do justice here to so great a theme is not possible. Here are presented only a

few outlines and considerations which may serve merely as a helpful index to some of the contents of the great volume of the divine law of life. In the further pursuit of the study, even the clearest heads and the keenest intellects will prove their inability to comprehend all of its profound logic, except as conducted thereto by the holy spirit of promise which alone can lead into all truth as God is pleased to reveal it.

As the divine material law rules and achieves in the universal realm of matter, so the divine spiritual law rules and achieves in the universal realm of the intelligent-creation made in the image of God. It is this divine spiritual law, the law of life, to which attention is now directed. Its perfection and power, its breadth and scope, its unchangeable steadfastness from age to age, and its sure rewards and penalties, all proclaim its divine authorship just as surely as do these features of physical law which controls and guides the whole universe of matter.

And yet, this great law, with all its breadth and scope and depth and power, is briefly comprehended in one word - Love. "Love is the fulfilling of the law." Rom. 13:9, 10. "God is love." 1 John 4:8. This law then is the law of God's own being, the law to which all of his own thoughts and

~~and~~ plans and doings are subject. God's requirement of the creature to keep this law, is therefore that the creature shall fashion his character after the divine model. As the Creator is love, so must the creature be love. This love in the Creator is original, and proceeds toward all of his creatures, while love in the creature is reciprocal: it is called into being by the love of the Creator. "We love him because he first loved us." 1 John 4:19. And not only so, but if we truly love him we naturally love all that are his. 1 John 4:20, 21; 5:1, 2.

The love thus awakened toward fellow-creatures is entirely independent of intrinsic loveliness in the creature, though it may thereby be greatly increased. We love him because he is a brother, a child beloved of our Father, even though he may have fallen far beneath his true dignity as such. Thus both filial and fraternal love are awakened in the creature in response to the paternal love of God. And thus the great divine law of love is seen to be the mighty power which, emanating from God, gathers and binds the whole intelligent-creation as one great-family around our heavenly Father's throne, just as the law of gravity gathers and binds the vast-material creation in one grand universe-system revolving around the central sun of the universe - the throne of God. See Psa. 103:19; 19:4-6; 84:11. It is the bond that ~~that~~ fraternally binds the family of God - the whole intelligent creation - together, and that

filially anchors it to the eternal Rock of Ages, in whom is no variableness, neither shadow of turning. James 1:17.

If it were possible for any of the heavenly bodies to disobey the material law of gravity and leave their appointed orbits to pursue a course contrary to the law of God, the result of such disobedience could only be disaster; and could the rebellion spread abroad, universal wreck and appalling ruin alone could follow. Obedience to this divine physical law, is the only safety of the heavenly bodies, the only security of the beautiful order, harmony and peace of the material creation. No such contingency as disobedience is possible among the masses of unintelligent matter which can have no will of their own. But God has constituted his intelligent creation in his own image, every one of its myriad hosts with free-will, and they may for a time, pursue a contrary course, which if not speedily arrested and readjusted in harmony with the great universal spiritual law of love, must as inevitably end in wreck and ruin as would contrary orbs in the heavens were they to disobey the divine material law of gravity.

While in the material creation, there can be no deviation from the ruling principle of material law which binds and guides all in perfect harmony, God's course with his intelligent creation differs for a time from this rule out of respect for

that intelligent free-agency with which he has endowed them, and in view of their individual responsibility for its use. To these God presents his spiritual law, the law of love, and with it the implied possibility of its violation; the reward of obedience - life - being promised; and the penalty of violation - death - being stated; the voluntary choice of the creature involving the formation of character, in the one case worthy of eternal life, in the other of death.

If the creature in the exercise of his free will chooses a course contrary to the divine law of love, it will be seen that, in so doing he severs the bond that anchors his soul to the Rock of Ages, and that also links him with the brotherhood of all the sons of God. Such a course is therefore the forfeiture of his inheritance of life; and, to use the language of the symbol of Jude 13, he becomes a "wandering star" to whom [unless reclaimed through Christ] is reserved the blackness of darkness forever."

Thus probation is seen to be a necessity^s to all free-will beings - to all beings created in the image of God - in order to the development and proof of character. And probation involves the permission of evil so long as probation lasts, that the intelligent free will may form and manifest

character in its choice of good or evil. This probation must of necessity be of limited duration, since it issues in a final judgment, and its ultimate rewards and penalties await that culmination. It must be long enough to permit the whole intelligent creation to share it, and to be judged thereby. But it will be no longer; for the honor of God's throne, with all of its pledges to the righteous is at stake. A righteous God can permit it only long enough to make manifest the worthy sons and heirs of his eternal bounty, and also the "vessels of wrath fitted to destruction." And when this end shall be accomplished, as it will be in the end of Christ's millennial reign, there will be a final end of transgression, and everlasting righteousness will be established. 1 Cor. 15: ²⁴ ₂₅ ²⁶ ₂₇

It will be seen therefore that the all-important business of every intelligent creature during the probation period is the formation of righteous character - first his own, and then works to this end for others - bearing in mind however that no righteous character can be formed or maintained apart from the redemption that is in Christ Jesus, and the ~~consequent~~ ^{subsequent} ministry of the holy spirit of God. And any thing that diverts one from this, the great purpose of life, is a delusion and

and in the case of fallen man, apart from
the redemption through Christ Jesus.

a snare however harmless it may appear in itself.

To forget this in the mad rush for the wealth of this world, in the intoxications of its pleasures, or in its corroding cares, is a mistake which the light of eternity will reveal as very great folly; while to be mindful of it insures abundant reward. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." "For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Or what profit is it to go on weighted with corroding care, seeing that "it is not in man that walketh to direct his [own] steps?" when God hath said, "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass"? Dan. 12:3; Matt. 16:26; Jer. 10:23; Psa. 37:5.

This law of love which thus in a single word expresses the divine character, is not a mere effervescent sentimentality overflowing alike toward all creation without respect to character. It has its heights and depths, its meters and bounds, as well as its positive and negative sides. It has its foundation in the enduring principles of justice, and of judgment according to justice: "Justice and judgment are the establishment [the base, the foundation] of thy throne." Psa. 89:14. margin.

That is, the divine law of love, which proceeds from the throne of God, is based upon these enduring principles of justice, and of judgment according to justice. Law which has no backing, no power ~~nor~~ authority to enforce its requirements by suitable rewards and penalties, is a dead letter. Not so is the divine law of love. Love is a law; a righteous law, for the protection and blessing of the righteous, and for the punishment of the wicked. Love which has no foundation in these principles is not worthy of the name, and quickly subsides. True love cannot operate contrary to justice. They are related features of the same divine law.

In Psalm 11:3 the importance of justice and judgment as foundation principles of the divine law and government, is brought out under the figure of a building founded upon these principles, and thus, in righteousness, built to stand eternally. Here God calls attention first to the importance, and then to the security, of this foundation, saying - "If the foundations be destroyed: what can the righteous do?"

The suggestion is put in the form of inquiry by way of inviting us to consider what would surely come to pass were these principles ignored or repudiated by our God; or in any way rendered inoperative. Such a course would manifestly be unjust to the righteous. It would be to discriminate in favor of the wicked, and

contrary to all the interests of the righteous.

Of the impossibility of such a contingency we are then fully assured in the statement that follows - "Jehovah is in his holy temple" - the temple of justice, the throne of the universe, and "the righteous Jehovah loveth righteousness". Yes, his righteousness is our assurance of the everlasting stability of these safe and sure principles. He is the "Rock of Ages" to which the hope of the righteous may safely and confidently anchor (Esa. 26:4 margin) - just as safely as the material universe is anchored to his throne in the heavens. Truly the Psalmist adds, "Thou hast a mighty arm: strong is thy hand, and high is thy right hand" - lifted in solemn oath and covenant with the righteous [compare Deut. 32:40-43]. Justice and judgment are the establishment of thy throne. Mercy and truth shall go before thy face. Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance, and in thy righteousness shall they be exalted." Psal. 89:13-16.

Paul refers to this same foundation, saying, "The foundation of God standeth sure, bearing this inscription, The Lord knoweth them that are his." 2 Tim. 2:19. He was probably thinking of Nahum's prophecy (1:7) - "Jehovah is good, a stronghold in the day of trouble; and he knoweth them that trust in him." And in view of God's invincible righteousness

which cannot be deceived with empty professions, he exhorts - "Let every one that maineth the name of Christ depart from iniquity"; for to take the name of Christ and yet not depart from iniquity is to take his name and Jehovah's name in vain, and "the Lord will not hold him guiltless that taketh his name in vain." Only those who in heart depart from iniquity and seek to conform their lives to the fundamental principles of God's holy law of love can be built upon this sure foundation of eternal life. We cannot be saved in our sins, but we can be saved from our sins through the Redeemer if we will.

And no matter how obscure the righteous soul, or how sorely tried in the buffetings of this period of probation, let such remember the Rock of their strength, and the blessed inscription it bears, and think it not strange concerning the fiery trial which is to try you; for "The Lord trieth the righteous" to prove them worthy to eat of the tree of life which is in the midst of the paradise of God. Psa. 11: 4, 5; Rev. 2: 7.

And the wicked are just as sure of the penalties of God's violated law as the righteous are sure of its rewards; for "the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone and an horrible tempest" [symbols of sudden and unexpected punishment] and eventually utter

destruction]: this shall be the portion of their cup, for the righteous Lord loveth righteousness."

So though these foundation principles of justice, and of judgment according to justice, can never be ignored or repudiated by our God, nor in any way rendered inoperative, yet in considering what would come to pass in such an event, we shall understand more clearly the depths of divine wisdom and goodness in so jealously maintaining these principles even at the highest cost.

Many, from failure to consider this divinely suggested inquiry, have hastily sprung to false conclusions contrary to the word and spirit of God. Consider then, that righteousness is love in activity. Its tendency is to unity, perpetuity, happiness - life. Unrighteousness is discordant: its tendency is always to ultimate unhappiness, disintegration, destruction - death. Therefore God's law of love commands righteousness and forbids unrighteousness. Virtue is obedience to this command, sin is disobedience. Therefore virtue secures what the law is designed to preserve, viz., life; while sin necessitates what the law prescribes as penalty, viz., death. If the law is thus unto life, then the converse is manifestly true, that neglect or disobedience of this ^{law} must be unto death.

Thus the law of love is seen to be a

spiritual or life-sustaining law, and the refusal of the intelligent free-will to recognize its claims, and to respect its authority, is anarchy. Divine law is for the protection of the principles of righteousness in the interest of all those who are actuated by those principles, and for the security to them of its peaceable fruits, which are unto life. And to this end it beareth not the sword in vain, against those who, in violation of this law, aim at the destruction of the harmony, peace, prosperity and life of the righteous.

Let us remember this when we read the divine warnings of justice and judgment. They are not cruel: They are simply just: and when God puts the case strongly it is to warn and to awaken his subjects to a full sense of the inflexibility of his law, and of the certainty of its operation; and to assure the righteous of its strong bulwarks of defence round about them. "Wilt thou then not be afraid of the power," says Paul, "do that which is good, and thou shalt have praise of the same; for [law] is the minister of God to thee for good. But if thou do that which is evil, be afraid, for [it] beareth not the sword in vain. For it is the minister of God, a revenger, to execute wrath upon him that doeth evil." Rom. 13:3, 4.

Well may we inquire, If these foundation principles were ignored or repudiated by

our God, what would the righteous do? Or even if they were relaxed, what security would faith have against the charge of weakness and insecurity in the divine government, and a possible ultimate triumph of iniquity? If the Supreme Ruler were vacillating, or if he were to show any sign of weakness, to that extent must confidence in his government be and remain unsettled. And men have had sufficient experience to learn that nothing short of actual calamity is more detrimental to the interests of a people than lack of confidence in the government. It unsettles business, paralyzes trade, encourages evil-doers to hope to escape justice, and causes the righteous to tremble for the security of all their interests.

Precisely so would it be in the divine government of the universe. Note this in the realm of physical law. If the sun were to shine spasmodically, and if the seasons should come and go without any fixed principles of time and order, men would never know when to count on the light of day, or when they might be overwhelmed with a night of uncertain duration, when to plant, or when to hope for harvest. But behold, the Author of these fixed laws stands, the great Gibraltar of firmness, which cannot be moved, the eternal assurance that, "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and

winter and day and night shall not cease," and "the earth abideth forever." "To eternity, O Lord, standeth firm thy word with the heavens. Thy faithfulness is unto all generations: thou hast established the earth and it abideth. According to thine ordinances they continue this day, for all are thy servants." Gen. 8:22; Ecc. 1:4; Psa. 119:89-91. ^{Lev.}

So age to age is witness to his faithfulness, and no power in heaven or in earth can ever disturb or relax it. Therefore when darkness curtains the world, in quietness and in confidence we lie down to rest, with full assurance that in a few hours the light of day will dispel the shadows of night, and we shall go forth with new strength born of this confidence. So also, with unquestioning assurance, we plow the earth and sow the seed in confident anticipation of a harvest of plenty. It has been so for ages, notwithstanding the ingratitude of men. God sends his rain and causes his sun to shine upon all alike, and the whole world goes on from day to day, and from year to year - waking and sleeping, sowing and reaping, planning and executing their plans, measuring their days and months and years by the dial of the sun - the fixed unalterable time established in the heavens.

Do we ever stop to think of the vast importance of this absolute firmness of these fundamental principles of God's physical laws, which ages of precision and regularity, as

well as the divine assurance, have proven cannot be moved? Let us consider what it would mean to us if it were not so, and as we go forth from day to day let it be with grateful hearts to the giver of every good and perfect gift, singing with David, "Jehovah is my Rock and my Fortress: I will love thee, O Lord my strength."

Thus in the realm of physical law unvarying steadfastness is our confidence, our hope, our blessing. And none the less so is it in the realm of spiritual law; for just as the fixed principles of physical order and of physical activity in harmony with that order, are at the foundation of the whole universal system of material things, so the fixed principles of moral order and of moral activity in harmony with that order, are the foundations of the whole system of ^{the} moral government of the intelligent creation.

Why Evil is Permitted.

While the principles of moral government were fixed from the beginning, the irregularities which for a time permit evil to run its course, we see, are due to the necessity of the probation period for the formation of character in intelligent beings. They are due thus to a necessary process of development and of trial, and will disappear when the probation period ends.

The same is also true in nature. Though in nature there have been, and still are, great

irregularities of operation - great earth-quakes, volcanic eruptions, etc., these irregularities have never disturbed the established fundamental principles of physical order. They have never turned the earth from its orbit; nor altered God's appointed times and seasons. These irregularities have doubtless been due to processes of physical development, all under the control of the great Executor of the divine eternal purpose, who has never lost sight of the established principles of physical law; but who, by all of these varied means, has been ministering to the final end of that perfect-universal physical order which will be fully established when God's eternal purpose shall have reached its culmination - when there shall be nothing to hurt nor to destroy. Isa. 11:9. And this perfection of physical order will tally with that of the spiritual order, for the conditions of the new heaven's and the new earth will be those of perfect adjustment and harmony of all things, both natural and spiritual to the divine law in both its material and its spiritual aspects.

The all-important lesson which the material creation impresses upon the intelligent creation is the righteousness and profitableness of absolute unquestioning obedience to the divine Lawgiver, whether his Law be fully comprehended or not. Behold the glorious order, peace and harmony which the perfect obedience of material things presents: herein is substantial ground

for faith to trust such wisdom and goodness even where the finite mind cannot trace it. Hence the divine requirement of such obedience of intelligent-creatures from the very beginning of their existence was a most reasonable requirement, and also most-necessary; for, except under the protection and guidance of divine wisdom from the beginning, the intelligent creation would soon have wrecked itself, even as the material creation would rush to appalling collision and destruction could it disobey the divine physical law of gravity.

Every parent's experience justifies this conclusion, since all realize the importance of beginning to train a child to obedience to parental authority as soon as it is born. At first it is blind obedience, but even this blind obedience is necessary for its safety until it comes to that degree of intelligence which makes obedience its own free choice. Then the higher divine authority may be presented, when both reason and habit will coöperate to establish the character in righteousness. Thus "the reverence of the Lord is the beginning of wisdom," and is the great first-lesson to all intelligent-beings.

The divine law presents two sets of obligations: first, the filial; second, the fraternal; and on these two hang all the requirements of the law, and all the promises of the prophets. Matt. 22:40. On the filial side hang four commandments. The first-commands supreme reverence to

Jehovah, saying, "I am Jehovah, thy God. Thou shalt have no other gods before me." So, "though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many) to us there is but one God, the Father, of whom are all things; and one Lord, Jesus Christ, by whom are all things." 1 Cor. 8: 5, 6. Even the Son of God leads in this worship of Jehovah, saying, He is "my Father and your Father, and my God and your God." John 20: 17.

The second commandment forbids the strange inclination of fallen humanity under the delusions of the Powers of darkness, to embody their depraved ideas of superhuman power in works of their own hands, or creatures of their own imagination, to be worshipped - a masterly device of the wicked one, to give to his evil suggestions the apparent sanctity of supernatural authority, and ever leading men to opposition to God's holy law, and to violation of its moral standard. Against this awful delusion and snare of Satan, God commands, "Thou shalt not make unto thee any graven image, etc."

The third commandment forbids the taking of God's name in vain. To cloak unrighteousness with false profession of membership in the family of God is one way of taking his name in vain. Or in any way to desecrate that holy name, which should never be spoken but in reverence and awe, is to

take it in vain. "The Lord will not hold him guiltless that taketh his name in vain".

The fourth commandment is to reverence his sabbath and to keep it holy in commemoration of God's mighty and finished work of creation, and of his good gifts to men.

These four commandments Jesus comprehends in one - "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "This," he adds, "is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Matt. 22: 36-40. Thus in this second comprehensive commandment Jesus sums up the remaining six of the ten delivered to Moses on Mount Sinai.

The first of these six is that to honor parents, to whom, under God, we owe our existence, and our safe-piloting from infancy to maturity. Their self-sacrificing love commands obedience while under their authority - until maturity; and then always "honor" - grateful reverence and loving ministry. Then follow the commands against those violations of the divine law of love to humanity in general, which constitute the criminal code - viz., murder, adultery, theft, false witness and covetousness.

Observe how our Lord emphasizes the first-commandment. It is first and greatest, for though one should avoid the whole criminal code, and therefore be reckoned

among men as righteous, yet is his righteousness but filthy rags in God's sight - (Isa. 64:6) not being actuated by that holy spirit of love which is the essence of the divine law, and which only from its true source in God, can flow, through Christ, to hearts at-one with him. In the absence of this true love - which is first to God, and then to all of his creatures - only the meaner motives of policy and self-interest prevail.

This first commandment expresses man's natural attitude toward God in view of his glory and goodness. It commands and awakens supreme veneration, love and joyful adoration in those who think upon his name. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Mal. 3:16, 17. This joy is the highest joy which the creature can experience. And, we say it reverently, and because his word so teaches, the highest joy of the Creator is that derived from the reciprocal love of his intelligent creation - of every rank and order. The joy is mutual: it flows from heart-to heart.

This second commandment is man's natural attitude toward his brother man. In fraternal fellowship and mutual worship of the Father of all, and in pursuing the path of life which he points out, man finds his natural joy and complete happiness. The temporary gratifications of sin can ^{not} compensate, even for a moment, for the forfeiture of the natural joy. The joy of

innocent childhood most nearly resembles it; and yet there is a fulness of joy in Christian fellowship and communion which childhood never knew.

In view of its character - holiness, of its power to bless and to protect from evil, and of its unchangeable steadfastness, this divine law is manifestly, what the apostle James calls it, "the perfect law of liberty." James 1: 25. See also Psa. 118: 44, 45. It is the voucher for the true liberties of every intelligent being, insuring every natural right to all, both individually and collectively. And such will be the perfect state of society when, in the end of Christ's millennial reign, this law is fully established. Such is the unchangeable character and wise purpose of the divine spiritual law. It is a straight unbending rule, as firmly fixed and as certain in its operations as is the material law that controls the rising and setting of the sun and the revolutions of the earth that bring our changes of seasons. We can depend upon it just as surely; and as certainly as we plow and sow and know that a harvest will follow, so certainly may we know that in spiritual things also we shall reap the harvest of our sowing in due time.

Thus far we have been viewing in its broadest sense and in its universal application, the divine law of love - that expression of the divine character, the model for the whole

intelligent creation - rooted in justice, towering in strength and majesty, spreading abroad in works of righteousness, fruitful in blessing, and glorious in imperishable moral beauty. It is this to which the Psalmist refers, saying, "O how love I thy law! it is my meditation all the day". Psa. 119: 97.

¶ This law is so firmly established in the divine character, that, for God to act contrary to it, is a moral impossibility; and his purpose is that eventually, it shall be as firmly established in the hearts of all of his obedient creatures who shall be counted worthy of eternal life as it is in his own. With this perfect ^{law} thus established in the hearts of all to whom eternal life is granted no ripple of sin can ever disturb the delightful calm of the ocean of eternity, and no cloud can ever shadow its radiant glory.

Thus, as it is written, will Jehovah magnify his law and make it honorable. Isa. 42: 21. So our Lord Jesus honored it; so all the sinless angels have honored it; and so, by and by, a redeemed and restored humanity will honor it. Then indeed will it be magnified in the esteem of the whole creation as the law unto life - the only possible law of life and liberty. That God is able thus firmly to establish his law, and to give to the righteous this absolute assurance, is abundantly proven, both by the testimonies of his Word and by the —

exhibitions of his power already made manifest.

Thus far in the consideration of this subject it will be observed that our main object has been to gain a comprehensive view of that perfect law which is the divine universal and eternal standard of righteousness and moral order. Obedience to such a law is harmony with the highest wisdom, gratitude for the deepest love, and loyalty and reverence for the supreme and rightful authority of Jehovah our God; while wilful disobedience to it is treason against the righteous government of the universe, and is therefore most justly punishable with the penalty it inflicts, viz., death.

While the penalty for disobedience to the supreme authority of God was clearly stated to Adam, and is easily understood, the great-deceiver who beguiled Eve into disbelief in it, has been busy ever since with various efforts to fortify that first lie in Eden. God's word to Adam was, "In the day that thou eatest thereof, dying, thou shalt die." Gen. 2:17 margin. And again, "For dust thou art, and unto dust thou shalt return." Gen. 3:19. Satan's denial was in equally plain terms: "Ye shall not surely die." Then he added what was true, "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil." Gen. 3:4, 5. And so Jehovah also said,

evidently addressing his Son, "Behold the man is become as one of us to know good and evil," etc., and "therefore" he was expelled from the prepared home in Eden so that the death-sentence might go into effect. See Gen. 3:22-24.

As we have seen, man had been made in the likeness of God in every respect except character, which could only be made by his own free choice of good or evil. Now, by his choice to oppose the righteous sovereignty of God, he had determined his character. He was now like God in that he had developed character, but unlike God in that it was an evil instead of a good character. Hence the penalty which followed, and which, by the divinely ordained law of heredity, involved all of his race. And so death passed upon all men." Rom. 5:12.

It may be objected by some that one act could not determine the character, but God's decision and penalty proves that in his estimation, it did. And not only so, but the entailment of inherent sin upon all of Adam's posterity to the latest generation, the motions of which are manifest in every individual of his race, is unmistakable evidence that Adam, by that one sinful act, not only determined his own character, but also ^{in measure} that of all of his posterity.

Thus, "by one man, sin entered into the world, and death by sin. Rom. 5:12.

Thus the mournful procession of the whole human race from the cradle to the tomb for the last six thousand years is seen to be the penalty of the sin introduced by Adam's first act of disobedience to the supreme authority of God; and thus is Satan's lie exposed.

But the expert-deceiver has various ways of meeting various exigencies of argument - for glossing over that lie so as to give it still a semblance of truth, and in so doing, to cast reproach on the divine Lawgiver. O yes, he now tells us, the body dies, but not the soul, which, separated from the body, is then more alive than ever. And it is upon this falsehood that the abominations of spiritism (which is the worship of evil spirits) are built and sustained. And it is remarkable how widely this gloss has been accepted; for it has been incorporated in all the creeds of Christendom, and is devoutly held by many sincere Christians as a sort of heirloom handed down from generations past and not needing investigation to prove whether it be true or false.

But let those who are willing to take a "Thus saith the Lord" for the confirmation of their faith call to mind the statement of Ezek. 18: 4, 20 - "The soul that sinneth, it shall die." "The wages of sin is death" - Rom. 6: 23 - death of the body surely, death of the soul just as surely, on the same divine authority. And so

we find death defined in the Scriptures by the terms "destruction" and "perishing." Consult a Bible Concordance and see how repeatedly these terms are so used. Then note in the description of Adam's creation the meaning of the term, "soul." Gen. 2:7 - that the body was formed first, then the breathing process was established, and the result was "a living soul," a conscious being. This is life. Now reverse the order: stop the breathing process - the coming and going of the life-current, and instantly thought perishes, and the body returns to the dust whence it came. Gen. 3:19. "His breath goeth forth, he returneth to his earth: in that very day his thoughts perish." Psalms 146:4. This is death, destruction - the destruction of the whole man - the destruction from which we are redeemed through Christ - "Who redeemeth thy life from destruction." Psalms 103:4.

With this scriptural view of death, and only so, are we prepared to understand the meaning and value of the resurrection, which is the awakening again to life, from what our Lord symbolically terms the sleep of death. Hear him: "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.... Then said Jesus unto them plainly, Lazarus is dead. And hear him present to Martha the hope of the resurrection, as the great comfort in bereavement - "Thy brother shall rise again." And note also Martha's reply - "I know that he shall rise again

in the resurrection at the last day", for this had been our Lord's teaching. Hear Paul also (1 Thes. 4:14) - "Them also which sleep in Jesus will God bring with him." Observe also that Paul expected to wait for his reward after finishing his course, until the appearing of Jesus Christ, when the reward will come not only to him, but "unto all them also that love his appearing - both to those who sleep in Jesus, and to those who are alive and remain to that time. Compare 2 Tim. 4:8; 1 Thes. 4:13-17.

So also Job is intelligible. See Job 14. When God prevails against man he passeth away. His sons come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them. Man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not till the heavens be no more, they shall not awake nor be raised out of their sleep. O that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time and remember me!

Thus Job is inspired to pray for the resurrection in God's appointed time, and was content to rest in the grave until that time. Then the question is plainly raised, "If a man die shall he live again?" And Job's inspired hope of a resurrection is expressed in the words that follow: "All the days

of my appointed time will I wait till my change come. Thou shalt call and I will answer thee: thou wilt have a desire to the work of thy hands." Job 14: 20, 21, 10-15.

With the true idea of death and the scriptural hope of a resurrection of all that are in the graves - both of the just and of the unjust, the God-dishonoring theory of eternal torment of the wicked disappears, and the real significance of the millennial day of judgment - "the times of restitution of all things" - becomes manifest. True there will be everlasting punishment for the wicked in the "lake of fire and brimstone" - a symbol which is defined by the pen of inspiration as "the second death." (See Rev. 20: 11-15); and those who go into it are said to be "punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thes. 1: 9.

Our limits will not permit an exhaustive treatment here of the penalty of God's law, to meet all of the devices whereby it has been glossed, but as no single error has done more to becloud the divine purpose, no sincere Christian should be satisfied to let the question rest in uncertainty. We see the beauty, the dignity and glory of the divine law, and the absolute necessity for the maintenance of its perfect standard of righteousness: hence the justice of its penalty - death. Its reward is life, but no man over →

since the fall could earn that reward except "the man Christ-Jesus," in whose vicarious sacrifice in satisfaction of the claims that were justly against us, is the only hope of our ruined race.

Chapter VII.

The Invasion of Sin.

Sin. - Whence and How it Came. - The First Sinner. - His First Estate. - His Sin. - Prophetic Testimony. - The Final Penalty Delayed. - The Arrest and Imprisonment. - The Day of Judgment. - The Foiled Purpose. - Renewed Rebellion. - Another Conspiracy. - Foiled Again. - Chains of Darkness. - Still Active and Rebellious. - Another Conspiracy. - The Man of Sin. - The Binding of Satan. - Loosed for a Little Season. - Why? - Satan and His Host Involved in a Common Overthrow. - Iniquity Shall Not Rise up a Second Time. - Consequences of this Invasion.

Sin is the transgression of the law. 1 John 3:4.

The announcement of the divine law to his intelligent creation is God's recognition of their mental and moral constitution and of their free-will either to obey or to disobey it, and is also the declaration of his purpose to deal with them upon the basis of that moral responsibility for which he holds them accountable. This divine endowment with its consequent responsibility is man's God-given royal prerogative. It is this which has not only made him king of earth, but

which also brings him into communion and fellowship with his Maker, the King of all kings and Lord of all lords. And this royal prerogative is a sacred trust from the Supreme Lord of all, who must, in wisdom and in justice, hold such beings to a strict account for its use.

The Godlike endowment of free will is one which all men most highly prize, even though too often they fail to consider its responsibility, and of which they are very jealous. When it is unhampered by unjust limitations, men call it their liberty; and that which at any time unjustly hampers it, they call oppression. When the liberty of any individual or company of individuals is carried beyond the point where another man's liberty begins and thus infringes upon the liberty of another, they call that an assumed license. That measure of individual or corporate liberty therefore which first recognizes and yields obedience to the supreme authority of God, and which then among fellow-beings, in justice and wisdom conserves its own right, and equally respects the same right of others, is true liberty - the right exercise of the free will. And the divine law of love which requires this is therefore, as we have seen, "the perfect law of liberty", and the only law which can be unto life.

From the proper exercise of the free will in harmony with the divine law, come all the excellencies of virtue, all the nobility and dignity of manhood, all the charms of cultivation, all the sweets of friendship, indeed all that makes life worth living.

Out from the misuse of this blessing, in sinful violation of the divine law, flow all of the calamities included in that comprehensive term, evil." Evil is the consequence of sin. Sin and evil are twin companions, and proceed together, until "sin when it is finished, bringeth forth death." Jas. 1:15. Evil must therefore, of necessity, continue until sin is finally and completely eradicated.

Sin, then, being the wilful transgression of the law, which God established for wise and benevolent ends in the interest of the whole creation, is rebellion against the supreme wisdom and rightful authority of God. If the creature wilfully, and therefore wickedly, turns the choicest blessings of God into curses, the fault is his own, and cannot in any sense be charged to the Creator. And there is no blessing which a perverse will dominated by a wicked heart cannot transform into a curse. The tongue that is made to utter words of truth and wisdom and to warble notes of joy and praise, may pervert its power to utter words of falsehood and folly and of wrath and cursing. The hand so deftly designed for works of art and beauty and utility, may pervert its skill and cunning to works of wrath and refinements of cruelty. The brain so wonderfully constructed for nobility of thought and action, may pervert its noble powers to wicked devices of selfishness and oppression.

So also we may wait for the light of day, either to make a legitimate or an illegitimate use of it, according to the disposition of the will either to that which is good or to that which is evil.

The will is free to do either right or wrong, and being thus free, the choice of the creature to do right is a noble and praiseworthy act; and such choice habitually, under all circumstances, and at any cost, confirms the habit, and eventually establishes the character in righteousness; and God rewards it with his approval and blessing. When we come to analyse our mental states, must we not admit that the highest and most exhilarating joy that we can experience is that sense of dignity and honor which always and inevitably follows a truly noble act, while the deepest and most poignant woe is that sense of shame, of cowardice, of degradation, which always and inevitably follows a mean or wicked act? Thus are we made continually to recognize our personal responsibility for the right use of the free-will in harmony with the dictates of enlightened conscience.

If we had not this free-will and conscience to direct it; we could never know either of these mental states, and in this respect we would be like the lower animals, incapable of moral perception. In that case there would be no moral responsibility, and hence no law. And being thus incapable of moral perception and moral

accountability, we could never appreciate the goodness and glory of God, and there would be no moral beauty in us to call forth God's paternal love.

To such inferior, irresponsible beings God could not commit the vast interests which he has committed to beings in his own likeness. Nor could he give them the intellectual endowments which they do possess; for great intellect without moral control would be a dangerous thing. With no moral perception or accountability man would be unfit to have dominion over the earth, and like the lower animals, would need always to be subject to some superior race which would have such perception and accountability. And to such a race he could then be of no more value than the beasts, for he would be reduced to their level. (Being unable to understand and appreciate God and his works and ways, his intellectual scope would be narrowed to the limits of his physical senses. Earthly interest within these limits would be exhausted, and life thereafter must remain a wearisome treadmill, undesirable and undesired, and hence would be cut off.

The folly of the misuse of the free-will is even worse than the deprivation of it would be; for while the deprivation of it would degrade the intelligent creature to the level of the brute, and would leave little in him to call forth the love of the Creator, the misuse of it calls forth

his righteous wrath and indignation. But in the possession and in the right use of the free-will in the writing of a noble character upon the blank page of original innocence is Godlike nobility and fulness of blessing. This is God's desire - his "hope" - Rom. 8:26. And herein is the necessity for the long period of the universal probation, with all the evils which have characterized it; for if we find moral evil anywhere it is chargeable only to the perverted responsible free-will of some intelligent-being or beings.

And not only so, but if we find physical ^{evil} in the irresponsible brute creation, and even in the inanimate creation, that also is chargeable to the same source; for the whole creation, both animate and inanimate is one, and all created things are parts of that comprehensive whole, of which, if one member suffer all the members in some sense suffer with it. In some way which we cannot fully understand, there is manifestly a close relation even between things animate and inanimate. Observe, for instance, the sympathetic relation between the material human body and the immaterial human mind - how thought affects the body, and the body in turn affects the thought; and how character writes its very legible testimony in feature and form and action. Observe again the groans and throes of inanimate nature, as earthquakes, volcanic eruptions, tidal waves,

cyclones, tornadoes, etc., which ever and anon beat the base refrain to the doleful wail of human suffering; and how the face of the earth is marred in consequence of sin: "Thorns and thistles shall it bring forth unto thee." Note also how the irresponsible animal races feel the pulsations of that agony resulting from human sin. Earth's king has fallen and his dominion must suffer in consequence.

For is earth alone affected by human sin, for the whole family of God in heaven and in earth is one family, and if one member suffers the sympathetic harmony is marred, and all feel it. So all the angels are affected by it: human sin and woe casts its shadow of sadness over the whole creation, and there is joy when that shadow is to some extent removed by the conversion of even one sinner. Luke: 5: 7. And if they are affected by the fall of man, they have likewise felt the shock from the fall of those angels that kept not their first estate. And if inanimate earth is affected by man's sin and distress, so also has inanimate nature elsewhere ^{probably} been affected by the sin of fallen beings, both angelic and human.

Paul says, "We know that the whole creation groaneth and travaileth in pain together until now." Rom. 8: 22. And all of its groans and travail are in consequence of the invasion of sin. This word "creation" and the word "creature" in the three preceding verses are from the same word in the original, and are

all translated "creation" in the Revised Bible, the Emphatic Diaglott, and are so corrected in The Bible Commentary, which remarks that "the word is of unlimited application". And "Vincent's Word Studies" says, it is "equivalent to all nature". The statement includes therefore, not only the earth, but the whole creation.

In this view of the universal blight of sin, is it not an appalling calamity that has befallen God's fair creation? It surely would seem so from the standpoint of the creature; but from God's standpoint there is no such thing as calamity, because his eternal purpose comprehends all contingencies and utilizes all things in the outworking of his great designs. But whence the responsibility for all this? Truly it lies upon many shoulders. But where did it begin? It did not begin with man, for there was a tempter and a seducer in his case.

All the fingers of divine inspiration point to one first, chief and leading sinner. Various names are applied to him descriptive of his character. He is the devil and Satan, the accuser and the adversary of God and man. He is described as a liar, a deceiver, a hypocrite, a murderer. In symbolic language he appears as a serpent, an adder, a dragon, a beast, a wolf, etc. In reference to his power and wicked influence he is variously called the prince of devils, the prince of this world, the king of Babylon, king of Tyre etc. If he is the prince of devils, then there are many more of his character; and if he is a prince and a king his power

and influence are multiplied by the hosts of his subjects. And he and his hosts are here on the earth. He is the prince of this world (John 14:30) and he works in the children of disobedience. Eph. 2:2.

It is because of this mighty subtle wicked influence that is in this world that the Apostle Paul urges the children of God to put on the whole armor of God that they "may be able to stand against the wiles of the devil"; for, he says, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places". Eph. 6:11, 12. This is that dominant spirit of this world against which God's people must war a good warfare.

But who is this devil or Satan? The term, "devil" signifies, the accuser, the calumniator or slanderer; and Satan signifies, an adversary. He is thus described in the Word of God as the adversary and slanderer of God; and his motive for such a course is shown to be pride, personal ambition and rivalry; and in the pursuit of these ends he has become a liar and a murderer. John says, "The devil sinneth from the beginning"; and Jesus says, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it." John 3:8; John 8:44. The beginning here referred to cannot be the beginning of

his existence for everything created by God is good (1 Tim. 4:4; Gen. 1:31) and only when the intelligent being perverts his way does he become evil. The responsibility of Satan's evil character cannot therefore be charged to the Creator, but can only be attributed to his own wilfully wicked choice of sin. That he was a sinner from the beginning of human experience at least, is very manifest. Yet long prior to this time he had corrupted and misled multitudes of angels - those "angels which kept not their first estate." Jude 6. Consequently the beginning here referred to must be the beginning of the great day of the universal probation which will be noticed later.

The prophets tell us something of his first estate, before he sinned. Isaiah addresses him by a term which describes his native glory: "O Lucifer [radiant one, day star], son of the morning [Heb. shachar - the dawn]" - the morning dawn of creation. Isa. 14:12. Ezekiel (28:4) describes him as "the anointed cherub that covereth". Indeed he is shown to have been the first and chief of all the angels. And since all of the intelligent creation were created by the only-begotten Son of God, without whom was not anything made that was made, this being was the son, the eldest son, of the Son of God - the son of the dawn of creation, all other angels of every rank and order being his younger brethren. And as the first-created angel and eldest brother of the whole creation, he was, as the prophets tell us, in special honor and dignity and had a special charge

committed to him in the interest of the whole family of God, as we shall see.

It was from this height of glory that this morning star, ^{this gathering one,} fell. Pride and ambition were the forms of his folly and the alchemists which transformed all his blessings into curses. He vainly magnified himself beyond his station and calling, despised the claims of love and gratitude, ignored the sovereignty of Jehovah, and the divine authority of his only-begotten Son, and treasonably aspired to grasp power and to usurp even the universal dominion. In observing his character and course of action we do well to bear in mind this treasonable aspiration which dominates his entire policy - first among the angels, and subsequently among men. And to this end he seized and appropriated all the weapons of iniquity - lying, calumny, hypocrisy, deceit, intrigue and violence.

The shock of this terrible sin in such a high place of honor, power and glory was, no doubt, tremendous. A highly-honored and long-trusted one had betrayed his trust, and the schemes of deception were contrived with masterly skill. The outlook from the standpoint of all the hosts of creation was appalling. Yet this evil was not nipped in the bud, but God permitted it to grow and flourish until in its vast proportions it became a test of the loyalty of all the sons of God.

Doubtless the query was universal - Why hath God permitted this evil? The aspiring usurper

evidently taught angels then, as he taught man later, that God could not execute the penalty of his law, and represented his authority and his warning as savoring of tyranny - "Ye shall not surely die, for God doth know, etc." The reverent fear of the Lord thus destroyed in those who gave heed to the accuser, the way was paved for the temptation, doubtless similar to that wherewith he afterward assailed even our Lord in the days of his flesh, saying, If thou wilt worship me, I will give thee power and glory. Luke 4:5, 7. Thus with the lure of present advantage, he sought to supplant the authority of Jehovah.

Unstable, disloyal hearts were misled by this sophistry, for with the heart both men and angels believe unto salvation, and out of it are the issues of life. Rom. 10:10; Prov. 4:23. But observe, the deception is not in the primary matter of right and wrong, for Satan and all the angels well knew the rightful authority that claimed their allegiance, and that had lavished only blessings upon them from the dawn of creation. They were only deceived as to God's ability to execute the penalty of their treasonable rebellion. Their temporary success was the net in which the disloyal were caught, being deceived by Satan's lying and allured by his promises.

Loyal hearts in which the goodness of God had awakened love and gratitude too

strong and true to be overcome by temptation, could not be deceived. Though unable to fathom God's deep designs in permitting the evil to flourish, they recognized the sovereign right of the Creator to command and to permit whatsoever his wisdom sees fit; and the duty of the creature, trusting his love and grace, to obey under all circumstances. All past experience of his love and care justified their faith and had established it on a permanent basis which no rebellious power beneath the throne of God could shake: and so, in the midst of apparent disaster, they believed God, and patiently waited for the final triumph of his authority and power. And while they thus confidently wait, even till now, they mount up on the wings of faith and renew their strength.

Thus there was a division among the angels. There was a loyal faithful class - God's elect angels who kept their first estate of purity and holiness; and there were multitudes also who had espoused the cause of the usurper, and so are classed with him as "the devil and his angels." By and by, when the conspiracy had run its course among all the hosts of intelligent beings in the whole heavens, testing the character of all, divine vengeance was suddenly manifested. Yet it was not manifested in the full penalty of the law - the destruction, the death, of the evil-doers - but in their being cast out of the heavenly places. In reference to this

Jesus says, "I beheld Satan as lightning [suddenly] fall from heaven."

Where did he alight? The Word says, on the earth, and that his angels are also here with him; and that here they await the appointed day of judgment, when both angels and men must appear before the judgment-seat of Christ. Compare Rev. 12:9; Isa. 14:12; Ezek. 28:17, 18; Job 1:7; 2:2; Luke 4:6, 7; John 14:30; Eph. 2:2. And when Satan himself is brought to final judgment, then indeed will it be seen who is the rightful Sovereign Lord of all, whether it be Satan as he claimed, or whether it be God; for, "In his times Christ-Jesus shall show who is the blessed and only Potentate, the King of Kings and Lord of Lords," and that no power in heaven or in earth can stand against his will.

Thus, in brief, the great first-sinner is pointed out, and also the hosts that are with him. But let us read this testimony from the prophets, who in striking symbols have drawn his portraiture. Notice first

Isaiah - 14:1-27. is ~~Isaiah~~ →

~~Isaiah~~ Verses 1-3 fix the time referred to in this prophecy as that when the Lord will have mercy upon Israel, and set them in their own land, and give them rest from their sorrow and fear and hard bondage - clearly the time of Christ's millennial reign upon earth.

which describes Satan's first estate, his
sin and fall, his binding and his final doom.

Verses 3-7. And it shall come to pass in [that] day... that thou [Israel] shalt take up this proverb against the king of Babylon." This cannot be against the literal king of literal Babylon, for that empire and its kings perished many centuries ago, and this time is still future; but it is Satan who is aptly symbolized by this term. Babylon, the Greek form of Babel, which signifies confusion (Gen. 11: 9), was the name given to the capital of the Babylonian empire. Hence the aptness of this symbol describing Satan as the king of the empire of confusion - the king of Babylon. Babylon in its widest sense consequently includes the whole dominion of Satan in the earth to which he is now confined. And every thing on the earth, be it civil, social, financial or religious, which is dominated by his power or animated by his spirit - ^{in its widest sense} is a part of it.

"And thou shalt say, How hath the oppressor ceased! ceased the exactress of gold! The Lord hath broken the staff of the wicked and the scepter of the rulers [tyrants]; he who smote the people in wrath blows without intermission, he that ruled in anger nations, persecuting without restraint! The whole earth is at rest, and is quiet: they break forth into singing." Compare Leeser's translation. The Cambridge Bible Commentary says: "This song

of triumph over the king of Babylon . . . is like a sigh of relief breathed by the whole creation when the disturber of its peace has vanished from the scene. The line may be rendered - "How is the oppressor stilled! stilled the insolent rage."

Verse 8. "Yea the fir trees rejoice at thee, and the cedars of Lebanon [symbols which Ezekiel plainly shows refer to the sinless angels, as we shall see - [chapter 31: 3-9], saying, Since thou art laid low, no feller is come up against us." By the temptations which he wielded he felled many a tree in the heavenly Paradise - all of those angels which kept not their first estate. So heaven and earth will rejoice together when he is laid low.

Verses 9-11 give to the grave and to the human beings who have gone down into it a voice, thus - "The grave [Heb. sheol - grave: same word rendered grave in vs. 11. Also see margin] from beneath is moved for thee, to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth: it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee: Art thou also become like unto us? Thy pomp is brought down to the grave [sheol] and the noise of thy viols: the worm is spread under thee, and the worms cover thee." Thus the grave is represented as in great commotion in view of receiving so distinguished a prisoner; and it is this contrast of

his end with his first-estate that is the occasion of the wonder here expressed.

Verse 12. "How art thou fallen from heaven, O Lucifer, son of the morning [O morning star, son of the dawn - Leeser]! how art thou hewn down to the ground, crusher of nations" - both angelic and human. Mark the contrast here - from a glorious estate in the heavens to the grave - destruction, extinction, on earth: to death, the final penalty of all the wicked, both angels and men.

Verses 13, 14. His presumptuous sin: "For thou hast said in thine heart, I will ascend into heaven [the highest heaven, the throne of God, for he was then in heaven - vs. 12], I will exalt my throne above the stars of God [^{See Job 38:7 - and} even above the anointed Son of God - 'the Bright and Morning Star' - Rev. 22:16; Num. 24:17]; I will sit also upon the mount of the assembly in the farthest end of the north [the heavenly Zion, the throne of God]; I will ascend above the heights of the clouds, I will be like the Most High."

That which he thus coveted and sought to usurp was first, the Lordship of the Son of God, and then he would grasp even the dominion of Jehovah, vainly presuming upon his own power and resources. Contrast this treasonable attitude of the would-be usurper with the humility of the Son of God - "who, though being in the form of

God [of the same divine nature], yet did not meditate a usurpation to be like God [the Supreme Sovereign Lord], but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion ^{as a man}, he humbled himself, becoming obedient unto death, even the death of the cross." Phil. 2:6-9. ^{Diaglott} Wherefore God hath highly exalted him, while the self-exalted one he abased. Matt. 23:12.

Verses 15-21. "Yet thou shalt be brought down to the grave [sheol] unto the lowest depth" - to ruin complete and eternal. "They that see thee will gaze at thee, will regard thee well, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness and pulled down the cities thereof [the seats of government], that opened not the house of his prisoners?" "All the kings of the nations, even all of them, lie in glory [comparatively speaking], every one in his own house [his grave]. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with the sword, that go down to the stones of the pit, as a carcass trodden under feet."

Mark, in partial fulfilment of this, the conscious punishment of Satan and his angels before going down into the pit - from the time they were cast out of heaven until the close of the day of judgment: a period of at least seven thousand years. Ambitious for recognition and honor of

men, Satan has been despised of men as the author of all their sin and sorrow.

"Thou shalt not be joined with them in burial [with humanity, whom he has slain, and in a grave lightened with the hope and promise of a resurrection], because thou hast corrupted^{*} thy land and slain thy people - angels and men - by leading them into sin, and thus under its death penalty.

"To eternity shall not be called the seed of evil-doers." There shall be no resurrection for him, nor for that progeny of vipers who share his guilt and its penalty, the second death. Rev. 20:10, 13-15. "Prepare slaughter for his children [the wilfully wicked children of the devil] for the iniquity of their fathers [the devil and his angels - of which iniquity they are the wilful partakers], that they do not rise, nor possess the land, nor fill the face of the world with cities [with their base dominions]."

Verses 22-25. "And I will rise up against them, saith the Lord of hosts, and I will cut off from Babylon name and remnant, son and grandson, saith the Lord. I will also make it a possession for the bittern, and pools of water, and I will sweep it with the besom of destruction, saith the Lord of hosts."

"The Lord of hosts hath sworn saying, Surely as I have thought so shall it come

* Heb. shachath - to mar, to corrupt. So rendered in Ezek. 20:44.

to pass; and as I have purposed, so shall it stand: that I will break the Assyrian in my land [the land of Israel], and upon my mountains tread him under foot - the mountains of Israel here, as in Isa. 25, symbolizing the kingdom of God again established in Israel. And from thence after destroying the enemy, its blessings will extend through Israel to all the world. Isa. 25:6. Rom. 16:20. "Then shall his yoke depart from off them, and his burden depart from off their shoulders." "The Assyrian" is another name for the king of Babylon after Assyria had gained the ascendancy over Babylonia. The two appellations are therefore used interchangeably to symbolize Satan.

Verses 26, 27. "This is the purpose that is purposed upon the whole earth [the purpose of judgment of both men and angels, in the millennial day when Christ cometh to judge the earth - Isa. 26:11-13]. And this is the hand [the hand of God] that is stretched out upon all nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

Now see how Ezekiel's prophecy corresponds with this of Isaiah. Ezekiel refers to this same great-leading sinner under another name - the king of Tyre. Observe the correspondence of Rev. 18 and Ezek. Chapters 26 and

which, under the symbolic names Babylon and Tyre, describe the dominion of Satan in the earth.

Ezekiel's Prophecy

Ezek. 28:12-15 tells of Satan's first estate:-

"Son of man, take up a lamentation concerning the king of Tyre, and say unto him, Thus saith the Lord God, Thou sealest up the sum, full of wisdom and perfect in beauty." The Bible Commentaries adds this explanation: "To seal, means to seal up and close that which is complete. 'The sum' - Heb. toknith - pattern, measure. Hence to seal the sum, is to make up the whole measure of perfection. Compare the English word, consummate." This reference to his first estate agrees with that of Isaiah - "O Lucifer [radiant one, day star] son of the morning dawn, how hast thou fallen from heaven!"

Verse 13. ^{thou abide} In Eden the garden of God didst [Isa. 14:12 says, in heaven, which Ezekiel here likens to Eden. He dwelt in the heavenly Paradise]. Every precious stone [every intelligent being, here as in Mal. 3:17 and 1 Pet. 2:4-6, likened to precious stones, 'stones of fire', brilliant stones - vs. 14] was thy covering [mesukah, covering or hedge - loyally supporting his recognized authority as a minister to them from God - as 'the anointed cherub' - vs. 14]. The workmanship of thy tabrets and of thy pipes [musical instruments - symbols of joy] was prepared in thee

in the day that thou wast created." That is, the high honors wherein he rejoiced were his by inheritance from the bountiful Creator, as the first-son of the vast-intelligent creation of the only-begotten Son of God.

Verses 14-16. "Thou wast the anointed cherub with outspread covering wings". Cherubs are always referred to as the guardians of righteousness and avengers of its violation. Note those with flaming sword at the gate of Eden, and the two with outspread wings covering the Mercy-seat. So was his appointment that of a covering protector to all others. "And I had set thee upon the holy mountain of God [the seat of this great power] as thou wast [as he was in his original beauty and glory]. In the midst of the stones of fire [the living stones - all of the intelligent creation] didst thou walk up and down. Perfect wast thou in thy ways, from the day that thou wast created, till iniquity was found in thee. By the abundance of thy commerce [by selfish schemes of self-aggrandisement and oppression] thou wast filled to thy center with violence: and thou hast sinned!"

Thus God, through the prophet, utters his sad "lamentation" over the fall of this highly-favored one who had wilfully become a traitor to his trust, before pronouncing his final self-incurred just doom. It is as though he would again repeat, "As I live, I have no pleasure in the death of the wicked." And observe how repeatedly in pronouncing the penalty,

he refers to the willful wickedness that incurred it.

The Penalty: - Therefore I will cast thee as profane out of the mountain of God [the kingdom of God in the period of the universal probation], and I will destroy thee, O covering cherub, from the midst of the stones of fire - the other angels.

Verses 17-19. "Thine heart was lifted up because of thy beauty: thou hast corrupted thy wisdom by reason ~~by reason~~ of thy brightness." Pride transformed his blessings into curses, suggesting that the very height of his glory, though the gift of divine love, be used as a stepping-stone toward the usurpation of that divine power to which he owed allegiance by every principle of right and gratitude, and deceiving his rebellious heart with the delusive hope of success. But God said, "I will cast thee down to the ground, I will lay thee before kings that they may behold thee. Thou hast defiled thy sanctuaries [the holy offices to which he had been appointed of God - vs. 14] by the multitude of thine iniquities, by the iniquity of thy traffic [For misusing his office, he went forth among the hosts of God as a tempter and leader into sin.] Therefore will I bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes upon the earth in the sight of all them that behold thee" - the whole creation, both angels and men. The penalty will be as public as was

the wide career of his sinful course.

Hark also, the earth is the stated place of his final punishment, as it has been that of his exile. Here Satan and his angels await the millennial day of judgment. "All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Observe here first, the terrible, public and realized humiliation and defeat, and then the final utter destruction.

Again - Ezekiel 31st chapter - he is Pharaoh, king of Egypt (vs. 18) and is like the Assyrian, the king of Babylon, the three figures depicting the same character - Satan; and Egypt, as in Rev. 11:8, is another figure of his earth-wide dominion.

Verses 3-9 describe his first estate as follows: "Behold the Assyrian was a cedar in Lebanon, beautiful in its boughs, and a shadowing thicket, and high in stature, and among the thick-boughed trees was its highest branch" - the chief of all the angels, here likened to trees. "The waters [the waters of life - God's bounty] made him great. The deep [the depth and grandeur of the whole creation, in the midst of which he stood and was so highly honored] made him high, with its rivers [of divine bounty] flowing round the place where he was planted, and sent out its conduits to all the trees of the field." Compare margin, also Leeser. The thought is that he was a being so highly endowed and honored of God as to be an appointed agent of blessing to all other intelligent beings.

"Therefore his height was exalted above all the trees of the field [above all the other angels], and his boughs were multiplied, and his branches became long because of the multitude of waters [of divine blessings]. When he shot forth all the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations [angelic nations, for humanity was not yet in existence]. Thus we see as plainly as symbols can show, that this son of the morning dawn of creation was given a charge of vast importance concerning the whole creation. "Thus was he fair in his greatness, in the length of his branches, for his root was by great waters" - the waters of life that proceed from the throne of God.

(Verses 8, 9. "The cedars [other exalted angels] in the garden of God could not hide him; the fir trees [other great ones] were not like his boughs; and the chestnut trees [still other orders of intelligent beings] were not like his branches; nor any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches, so that all the trees of Eden that were in the garden of God [all the intelligent beings - angels - in the universal Paradise] envied him" - rather, were jealous for him. The word here translated "envied" is sometimes rendered jealous; which must be the meaning here as this was before the invasion of sin. "Jealous for him" expresses the universal esteem of all the hosts of God for this "anointed cherub," an agent of God for their blessing, and an elder brother. How perfectly these several

descriptions of his native glory and beauty match each other and vindicate the righteousness of God who created all things and declared them "very good." Gen. 1: 31.

Verses 10, 11. His sin and its penalty: "Therefore thus saith the Lord God, Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in ^{his} height [through arrogant vaunting pride and treasonable ambition], I have therefore delivered him into the hand of the Mighty One of the nations [to Christ-Jesus, unto whom all judgment, both of angels and of men, is committed - John 5: 22]: he shall surely deal with him: I have driven him out for his wickedness." Thus banished from the heavens by Jehovah's authority and power, and an exile in the earth, his prison, he awaits in conscious humiliation the appointed judgment-day of Christ.

Verses 12-18 describe in symbol the manner in which "the Mighty One of the nations" will execute judgment against this evil power, first in his conscious humiliation and defeat, and finally in his death. In the light of the rising sun of righteousness a "great chain" of providential circumstances, referred to in Rev. 20: 1-3, will compass him about, and the mighty power of the Judge of all the earth and heaven will pull him down from his present throne as "the prince of this world," and a world-wide revolution will upheave the foundations of his kingdom - Great-Babylon which he has built - and "like a great

millstone" it will be cast into the sea of oblivion to rise no more.

Read the account of it in Rev. 18 and the other prophets, and see there depicted the distress of nations, and how the nations are "shaken at the sound of his fall." Ezek. 31:16.

After that terrible experience, foretold by Daniel (12:1) as "a time of trouble such as never was since there was a nation", so clear will be the exposure, and so great will be the abhorrence of this evil power which has cost humanity a price so dear, that the terrible strife of the nations will be the sword that will cut him off, and all the people of the earth will leave him; and those who in their iniquity once took shelter under the power of the prince of this world, will flee from him when they see him thus shorn of his power. Compare vs. 12 and chapter 28:7, 8. And in the symbolic language of this prophecy, this once stately cedar in Lebanon will lie upon the mountains, his branches ^{all afflicted} fallen, broken, scattered and trampled under foot, a perpetual warning against iniquity. The mourning of ^{Ezek. 31:15, 16.} ~~these~~ corresponds to that of Rev. 18:9-19.

Chapter 32 proceeds with the lamentation for Pharaoh, king of Egypt, which is parallel with the lamentations over the kings of Babylon and Tyris, showing that each of these are symbols of the same being.

Again, in the prophecies of Daniel and of the Revelation, ^{primarily,} Satan is shown under the figure of a beast. Isaiah and Ezekiel use kings and trees as symbols so that his first estate, as well as his decline may be indicated; but Daniel and John, making no reference to his first estate, use the beast in portraying him in his degradation, and in

showing his wicked and destructive character. Although here different beasts are used to bring out different features of his character, and different lines of his work, and clearly represent different agencies through which he operates, yet, be the instrumentality this or that, in every case it is Satan that is the ~~real~~ ^{inspired} beast, the real power, working in the children of disobedience. Eph. 2:2. And these, if they repent not, will be involved in his ruin. These prophecies also, like those already considered, show that here on the earth, the beast is brought to judgment. Daniel says his dominion is taken away, and the beast is slain and his body destroyed and given to the burning flame; and the Revelation predicts the same end. Compare Dan. 7:10-12, 26; Rev. 19:19-21. We might pursue the prophetic testimony further, but our limits will not permit.

The final penalty of sin - death - was made known ages ago. With the first presentation of law goes the statement also of its penalty; and law is given necessarily with the first awakening of conscious life. See Gen. 2:15-17. But the execution of penalty seldom falls quickly, though it often falls suddenly; and so likewise the promised rewards of righteousness test the faith and patience of God's waiting people. Yet God's delays prove, not weakness nor indifference, but his wisdom and his grace, whereby he is able to make all things work together for good to them that seek his face. If the delays seem long to human reckoning, they only indicate a wider scope for blessings that are to ensue to the righteous, and give space for the spreading of the net in which all of the

developing in them both individually & collectively
the truly at the same time & beauty character.

It is the doom not only of Satan, the beastly prince
of this evil world, but also of all the beastly powers
of the earth animated and controlled by his
spirit.

wicked shall surely be taken.

In the light of eternity all of the periods of time dwindle into insignificance. The only proper attitude for God's people, either angelic or human, is therefore one of faith, and patient waiting, assured as we are, that the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." 2 Pet. 2:9.

It was long before Satan was even arrested for his crime, while the appalling and destructive work of that time of trial swept through the whole intelligent creation, making manifest everywhere the hearts that were ^{loyal to the} ~~loyal to the~~ ^{embodied in his holy law,} principles of truth and righteousness, and those that were not; for to this end God permitted the evil to take its wide and corrupting course.

This accomplished, then suddenly, when self-deceived and wicked hearts were not looking for it, and when Satan flushed with the victory of acquired hosts, was saying in his heart, "I will ascend, etc.," then came the abasement in the arrest and banishment from the heavens of himself and all his host. It came as suddenly as the lightning-flash, Jesus says, - "I beheld Satan as lightning fall from heaven." Luke 10:18.

It was then that "Jehovah thundered in the heavens, and the Highest gave his voice. . . . Yea, he sent out his arrows and scattered them, and he shot out lightnings and discomfited them. Then the channels of waters were seen [the real channels of blessing, here contrasted with the false claims of Satan] and the [true] foundations

of the world [viz., the divine authority and law] were discovered at thy rebuke, O Lord; at the blast of the breath of thy nostrils." Psa. 18:13-15. They were discovered beyond all dispute, to be in the righteous authority of God, and not in the presumptuous claims of Satan.

Thus far we have noted the origin and development of this rebellious power in the heavens and the vast and treasonable purpose conceived and carried forward by Satan with consummate skill until he and his host were arrested, and his purpose was foiled, by the sudden manifestation of that infinite power of Jehovah with which he vainly thought to cope. And now since he is a prisoner on the earth, and his course here is outlined in the Word of God, we may observe him at closer range; and being thus forewarned, we shall be forearmed against his devices.

He is presented to us now as a thoroughly reprobate character, animated only by the spirit of hatred revenge and malice against God and all of his loyal subjects. And just as God permitted him for a long time to pursue his evil purpose among the angels in the heavens, as a test of their loyalty to God and his righteousness during the long period of their probation, so during the period of human probation, he permits him to pursue his wicked designs on the earth, and for the same purpose - viz., that of developing and testing character among men.

His first-revenge was to involve the newly-created humanity in the same sin and condemnation with himself. In this he quickly succeeded. Angered, enraged by the punishment-meted out to him in the complete overthrow of his ambitious schemes for universal dominion, he will take his revenge to the extent of his ability. If he is to be confined to the earth he will capture humanity and set up his rival kingdom here in defiance of the Almighty. Thus with the instruments of hypocrisy, of deceit, of lying and slander against God, he approaches humanity. He would show them that the forbidden tree was for their good - pleasant to the eyes, good for food, and desirable to make them wise. Hence that the authority which forbade it must be evil, was the suggestion, while the wily tempter posed as their friend. And as to the penalty threatened, he declared that it could not be executed - "Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil."

And it is quite possible that in his pride and self-deceiving unbelief, he thought that the threatened death-penalty so long delayed in his own case, would never be executed. But soon the death of Abel showed this penalty going into effect upon humanity; and to this extent at least, the delusion was dispelled. Then a scheme was devised apparently with the idea of infusing new life into the dying race, and so to perpetuate a rebellious kingdom on earth in defiance of the Almighty.

A comparison of Gen. 6:1-9 with Jude 6, 7 seems to indicate this line of policy - a policy pursued until God suddenly terminated it by the flood in the days of Noah, since which time the fallen angels have been reserved in chains of darkness. These angels which kept not their first estate, but left their own habitation and were guilty of the sins of Sodom and Gomorrah, seem identical with those fallen sons of God mentioned in Gen. 6:4 as "giants" [Heb. nephilim, fallen ones] who "were in the earth in those days" - visibly present - and who consorted with the daughters of men and became the progenitors of a mixed race, known in the earth as "mighty men of renown," but like their progenitors, thoroughly depraved, so that God saw that "every imagination of the thoughts of their heart was only evil continually" - a clear definition of total depravity.*

*This interpretation is no new thought. These scriptures were so understood by most ancient Christian fathers - Justin Martyr, Irenaeus, Athanasius, Clement of Alexandria, Tertullian, Cyprian, Lactantius. So also the Apocryphal Book of Enoch, and some of the Jewish writers expounded it, and it is mentioned by Josephus. So also the German Commentators - Hofmann, Baumgarten, Delitzsch, Kurtz, who contend that only some very portentous excess of sin must have been the cause of the deluge.

This brought ~~that~~ penal stroke of divine indignation, the flood, which destroyed that entire mixed race and all of the human stock that was identified with it, leaving only Noah and his family on the earth. And he is described as "a just man who walked with God and was perfect in his generations," none of them being of the mixed race. Gen. 6:9. Yet, for a purpose then unfathomable, the wicked fallen angels and their leader, Satan, were still permitted to live, though thenceforth restrained under chains of darkness - unable to assume human form. Previous to that time they must have exercised a power which angels seem to have, to assume the human form, ^{←over} See Gen. 18:2, 16; 19:1, 10-16; Judges 13:3-21; 1 Chron. 21:16, 20; 1 Kings 19:5, 7; Luke 1:11-19, 26-29; 2:9, 13-15; Acts 12:7-10. The holy angels never use this power except by divine authority.

Foiled here, what will the great adversary do next? There is abundant evidence of his evil-working in all possible ways in the hearts of the children of disobedience, notably in leading the nations, and even God's chosen people Israel, into the sin of idolatry, which is but the worship of Satan in various forms; and individuals into the sins of witchcraft (communication with evil spirits) and every evil way. But there is no evidence of any clearly defined plan in his movements from the time of the flood to the dawn of the Christian era. There the divine purpose for human

so often mentioned in the scriptures; as, for instance -

redemption was about to be accomplished. Satan was a student of the prophets, for his own ends, and he believed their testimonies, knowing whence they came. See Matt. 4:6. From their testimony he knew about when and where the Savior of the world should be born, and inspired the murderous hate that sought the young child's life. Again foiled here, he awaits his coming forth to his public ministry, and then, at the threshold of his work, he dares to approach even him, seeking with consummate arrogance and cunning sophistry, to lead him to doubt Jehovah's power and grace, and hence to regret his steps of obedient faith in the divine purpose, which had ^{thus far} led to his present humiliation, and to accept as a palliative, from the self-constituted prince of this world, such earthly glory as he had ^{in his power} to bestow: "If thou wilt worship me, all shall be thine." Luke 4:6, 7. The depth and venom of Satan's iniquity thus manifested, can be fully appreciated, only when we consider our Lord's pre-existent glory, and the relationship he sustained to the whole creation - Satan included.

But missing his mark there, foiled again by the majesty of invincible faith and righteousness (Isa. 53:11), he inspired the murderous hate that pursued him to the death, blinded evidently to the fact that, in so doing, he was unconsciously fulfilling that which was written, that thus Jesus should give his life a ransom for many.

Three days later the glorious resurrection of Christ foiled that purpose. Surely the powers of darkness were beginning to learn by this series of defeats, though at long intervals, that God has ample power to deal with them, and that he will effectually do so in his own time. Thus when the enemy - Satan and his host - came in like a flood, the Spirit of the Lord lifted up a standard against him. Isa. 69:19. That standard was the cross of Christ radiant with resurrection glory -

"All the light of sacred story
Gathers round its head sublime."

By this was proclaimed to those wicked spirits in prison - the redemption accomplished, and the success of God's eternal purpose assured.

1 Pet. 3:19, 20. Even in the days of Noah while the ark was building and Noah was forewarning they heeded not; nor did the depraved humanity of those days, until the flood, in judgment, overwhelmed and destroyed them. But the fallen angels, still reserved in chains of darkness unto the day of judgment, were yet to witness their assured final doom and Jehovah's triumph in - Christ crucified, risen, glorified - the first-fruits of God's maturing plan. 1 Cor. 15:20.

But still undaunted, Satan pursues the church of Christ with relentless energy, and with all the subtlety that characterized his approach to her head. While his devices

to deceive and to mislead the church have been countless, Jesus forewarned his disciples of his coming as the prince, the ruler of this world - "For the prince of this world cometh and hath nothing in me - nothing in common with him. The apostles also refer to the same power in their predictions of the stealthy and gradual rise of a great-world-wide and professedly religious power, but animated with the spirit of Satan, with all deceivableness of unrighteousness, which they call "the man of sin", "the mystery of iniquity", "the antichrist" etc. 2 Thes. 2:3-10; 1 John 4:3. Here they showed that Satan would actually take his seat of power right in the temple of God - the church of Christ - and that from that seat of power, he would rule the world as by divine right. His opportunity would come as the result of a great falling-away in the church from her first-love and devotion to God. Having a form of godliness without the power of it, this masterpiece of Satanic ingenuity would be very delusive. Hence the warning, Be not deceived by it.

Paul and also John said that this mystery of iniquity was beginning to work even in their day, and they showed that it would continue to grow and prosper until finally destroyed with the brightness of Christ's coming. It was to be permitted to stand therefore for many centuries.

This foretold antichristian power has long been recognized by God's people in that great counterfeit of Christianity, the Papal System; for though there are many antichrists, this has been the masterpiece. And his dominion is that great Babylon described in Rev. XVII and XVIII, which is identical with that previously described by the prophet ^{Daniel}. In the beginning, this mystery of iniquity was the ^{stealthy} introduction into the church of Christ of a false hypocritical element, having a form of godliness, but lacking its power. Or in the words of Jesus, it was the sowing of tares, children of the devil, among the wheat, the children of God. And, as in the illustration, it was not long before the world-wide field was overrun with tares, which as they multiplied and flourished, threatened to choke the wheat, which had to struggle for its very existence against the dominant power of the tares.

Thus a great counterfeit system of Christianity was developed and maintained by the powers of darkness, and notwithstanding the repeated attempts of the ^[the wheat elements] true ones, to reform the great system with which they thus became entangled, every such attempt has been in some degree a failure, for wherever the sons of God came together the devil came also, and it was Babylon again and again. And so the true and the false - the wheat and the tares - have grown together,

and will to the end of the age, when the Lord shall surely send his angel reapers to separate them.

The prince of this world is dominant thus, not only in the professed church of Christ, but he has extended his sway over every interest of human life - civil, social and religious. In civil life this influence corrupts governments, stirs up national animosities, promotes wars; and its dominant power baffles the skill and efforts of the wisest and best statesmen to give to the masses of the world justice and judgment.

In social life it draws the lines of social caste on ignoble and unjust issues, creating its aristocracies of wealth - a miserable issue, tempting men to hazard every other interest and to risk any shame to get it; or of pedigree, which, since the fall of Adam, never had anything whereof to boast; but never on character, which is the only true aristocracy, and one which delights to lift all below it to its honorable level. In religious life it substitutes opinions of men for the oracles of God, so that his sure testimonies are in large measure forgotten, ignored, or rendered null and void by human traditions, speculations and philosophies.

In the midst of this great Babylon where then, is the true church? They are not an organized unmixed company anywhere,

but "the Lord knoweth them that are his." Individually they are true to God, true to every recognized principle of righteousness, and obedient to the divine Word. They are wheat in the midst of tares scattered all over the field, which is the world; but they are precious in the sight of the Lord, and his angel reapers will gather them into the heavenly garner, while the tares will be judged according to their works.

And just as surely as the earlier devices of Satan met with sudden disaster, so also will this latest device, for great Babylon which he has reared shall suddenly be destroyed, and that without remedy; and Satan, its king, shall be bound for a thousand years that he may deceive the nations no more till the thousand years are fulfilled. And after that he must be loosed a little season. Rev. 18; 20:1-3.

His loosing for a little season at that time is evidently for the purpose of the final test of humanity's individual trial; for as soon as he is loosed, again he goes out to deceive the nations and to incite to rebellion against God. Rev. 20:7-9.

His character never changes. Defiant hatred and revenge ply all their wicked arts upon every occasion. But here is the limit of his opportunity, for fire comes down from God out of heaven and devours them. It is "the fire prepared for the devil and his angels" (Matt. 25:41) "who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thes. 1:9.

During the millennial day of Christ's reign, freed from all the deceptive devices and the temptations of Satan, the great work of reconstruction - "restitution" will go steadily forward until at the end of that time, order will reign supreme in the earth - the order of righteousness, peace and prosperity. Mankind will then have come to the same full measure of individual responsibility which all the angels had when Satan's rebellion in the heavens put their characters to the final test. So this last trial, in consequence of the loosing of Satan at the end of the millennial reign, will come to humanity individually as the trial came upon the angels, after long experience of the goodness and grace of God, which should result in established righteous character. Those in whom the goodness of God has not worked this result will thus be made most publicly manifest, and will be included among "the vessels of wrath fitted to destruction." Rom. 9:22.

Thus will the Lord "make an utter end" of the wicked, so that "affliction shall not rise up the second time"; for though "the Lord is slow to anger and great in power, he will not at all acquit the wicked." Finally "he hath his way in the whirlwind and in the storm," and "who can stand before his indignation? and who can abide in the fierceness of his anger?" Nahum 1:3-9.

Chapter VII.

The Priesthood of the Son of God.

Significance of the Priestly Office of the Son of God. - The Government upon His Shoulders. - The Priest and also the Sacrifice. - The Melchizedek Type of the Priesthood. - The Anointing. - The Tried Stone. - The Priestly Office Before and After Sin. - The Aaronic Priesthood. - Atonement for Sin, and for Uncleanness. - The Anointing and the Cleansing. - Exaltation of the High Priest. - The Subordinate Priests. - What Think ye of Christ? Whose Son is he?

Jehovah hath sworn and will not repent, Thou art a Priest forever after the order of Melchizedek." *Psa. 110:4; Heb. 5:5, 6, 10, 11; Psa. 2:6, 7; Heb. 1:3, 5; 6:20; 7:14-17; Jer. 6:9-13.*

A priest in the full sense of the term is a mediator, surety or sponsor divinely appointed to stand between a just and holy God and his intelligent creatures on probation. Strictly speaking there can be but one priest, yet the term was typically applied to some men previous to the gospel ~~age~~.

dispensation, and since the begin-
ning of the gospel dispensation it
is applied

to the church of Christ in a subordinate sense, Christ Jesus being the great High Priest; and in all things having the preëminence. ~~over~~ →

In considering the priestly office of the Son of God we wish to notice first—

The Necessity for a Priesthood in God's dealing with his creatures on probation; for evidently it was because of this necessity, that the mighty works, both of creation and of redemption, have been accomplished through a priestly agent. And further, it is evident that, in consequence of the faithfulness of this appointed agent through all the trials attending the execution of those mighty works, it is the will of God that he shall continue in the glory, the honors and the noble and blessed service of that priestly office to all eternity—"a priest ~~forever~~ ^{forever} after the order of Melchizedek", "a priest continually" as shown by this type, a kingly priest as further shown—"a priest upon his throne", and "of his kingdom there shall be no end."—
Jech. 6:9-13; Heb. 7:3; Luke 1:32, 33.

This cannot refer, then, to his millennial kingdom on earth, which will have an end (See Rev. 20:4; 1 Cor. 15:24), but must refer to the eternal kingdom and universal reign from the throne of the Majesty in the heavens, where he is seated at the right hand of God. Heb. 1:3; 8:1. Hence

also in a subordinate and typical sense the nation of Israel was called a kingdom of priests, a holy nation.

it is manifest that this priestly office is in some sense to the whole universal dominion over which he reigns as king and priest.

The wisdom of Jehovah in committing these mighty works to the Son whom he created and whom he anointed with the holy spirit and with power whereby to accomplish them, becomes very manifest as his eternal purpose unfolds. Therein we have already observed: (1) That the whole intelligent creation was to be in the image of God - like him, beings with free will, and therefore to be subjected to a period of probation for the formation and final test of individual character, to prove their individual worthiness or unworthiness of eternal life. (2) That Jehovah stands as the exponent of the divine law, whose pledges of security to the righteous are assured by his fiery judgments upon the wicked disturbers of the universal peace. (3) Consequently, if God would for any wise reason delay judgment, or if he would in any case temper judgment with mercy, in his dealing with his creatures during their period of probation, and yet maintain the honor and inviolability of his law, there must needs be a mediator, a priest, to stand between them and God - one who, on bringing them into life, necessarily without experience, yet with freedom of will to choose either good or evil, would stand as sponsor for them during the period of their probation; on the one

hand pledging God that his righteous law should be honored in them, either by their perfect conformity thereto, or, failing in this, by their cutting off from life in pursuance of his righteous judgment; and, on the other hand, assuring the probationary creatures of God's good gift of eternal life on his terms of obedience to his holy law of life, and also instructing them and training all the willing and obedient to the full maturity of righteous character within the limits of God's appointed time of probation.

The office of such a sponsor is that which, in the providence of God, naturally devolves upon a father. Fatherhood therefore is the primary significance of priesthood. A father in the true sense is a priest in his family, God holding him responsible for the bringing up of his family in the nurture and admonition of the Lord. See Eph. 6:4; Gen. 18:17-19; Deut. 11:19-21; Josh. 4:6,7. To bring up a family in rebellion against God, or in ignorance of his holy law, uninstructed and undisciplined, is to multiply ones own guilt by the number of such progeny. It will be remembered that before the establishment of the Levitical priesthood the patriarchs, the fathers, were the priests officiating at the altar. Compare Gen. 8:20, 21; 12:7, 8; 33:20; Job 1:5. Nor did the establishment of that national priesthood release the fathers in Israel from the priestly office in their

respective families. The case of Eli was a marked illustration of God's requirement of this continued priestly office in the family. See 1 Sam. 2:12, 27-36; 3:12-14; 4:14-18; 1 Kings 2:27.

Thus naturally the father stands before God as the responsible voucher for the honor of his holy law in the conduct of his family; and, before his family, as their instructor and guide. As such his office in the family is not only priestly, but it is also kingly, wielding necessary beneficent and rightful authority. Indeed the three offices of prophet priest and king are all included in the true idea of fatherhood and its divinely appointed responsibility, a prophet being an instructor in the things of God.

So the only-begotten Son of God is declared by the prophet Isaiah to be the Everlasting Father (Isa. 9:6,7) - the Father of the whole creation; for "without him was not any thing made that ~~was~~ made." Thus the Everlasting Father of Isaiah's prophecy is the Everlasting Priest - after the order of Melchizedek of David's prophecy. The Son of David, the Son of God, was that Everlasting Father, that Royal Priest, veiled in human flesh. Yet we must not lose sight of the fact that, in a still higher sense, Jehovah is the Father, the great First Cause of all things.

The Government upon His Shoulders.

And Isaiah shows that upon the Son of God, as the Everlasting Father of the whole creation, devolves the government of this great family in heaven and in earth, saying: "And the government is* upon his shoulders" - The government of the whole creation is upon the shoulders of the Son of God because he is the Everlasting Father of all - the Prophet, Priest and King appointed by Jehovah as the great Chief Executive, ^{and a judge} of the universal dominion. So also the glorious dress of the typical high priest shows him with the burden of the ephod with its "breastplate of judgment" suspended from his shoulders - from clasps on the shoulders bearing the names of the twelve tribes of Israel, which were also typical of the twelve tribes of the universal Israel - the whole creation. And not only was the burden upon his shoulders, but it was also upon his heart, as shown in the type, the same names being ~~severally~~ ^{severally} engraven upon the twelve precious stones in the typical breastplate. And this burden, resting not only upon his shoulders, but also upon his heart, is seen to be the burden of paternal love: and it is borne in strength; for though this is a mighty burden, he is a "Mighty

* Not "shall be". See Luser's translation; also Bible Commentaries.

God" to bear it, and his love is as deep as his strength is sure. He is a "Mighty God" because he is the begotten Son of "the Mighty God", Jehovah, and therefore of the same God nature. Who can doubt it when we behold him creating all things and sustaining all things, by the word of his power? Heb. 1: 1-3!

Surely also his name is "Wonderful": who that has gained but a glimpse of his greatness would for an instant disclaim it? But more: he is called the "Counsellor", for he is both able and willing to counsel, instruct and guide his great family, individually and collectively, till they reach that perfection of established character which can stand in the presence of Jehovah forever; for only to sin and sinners is our God "a consuming fire", while the righteous rejoicingly walk in safety and in peace in the light of his countenance. Psa. 24: 3-5; 89: 14-16. And where is the trusting child of God who has not proved the efficiency of this counsel in times of need?

In this view ~~and~~ of his priestly office he is indeed also "the Prince of Peace", for the whole purpose of his wise counsel is to bring in that restful peace which only righteousness can secure and retain. Through him the long period of the universal

probation shall issue in God's appointed time, in the blissful reign of universal and eternal peace on the sure foundation of the perfect and established righteous character of the whole creation. In his days shall the righteous flourish and abundance of peace so long as the moon endureth. . . . His name shall endure forever; his name shall be continued as long as the sun, and men shall be blessed in him: all nations shall call him blessed". Psa. 72: 7, 17.

Yes, all nations, both in the heavens and in the earth, shall call him blessed; for John, relating his prophetic vision, says, "I beheld, and I heard the voice of many angels round about the throne, and the living creatures, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing. And every creature which is in heaven and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb for-

over and over." Rev. 5:11-13.

The Priest and the Sacrifice.

As we thus view the priesthood of the Son of God with all its weight of parental responsibility we are reminded of the fact that he was also the great-atonement sacrifice whose blood should seal the Covenant of eternal peace - the Lamb of God that taketh away sin.

In this view of him Jehovah, his Father, is seen as the Priest, and his Son is the sacrifice, offered up by the Father. So also the Scriptures present it: "For God so loved the world that he gave his only-begotten Son that whosoever believeth in him, should not perish, but have everlasting life." John 3:16. In a still higher sense than our Lord Jesus, Jehovah is the Everlasting Father, and therefore the Priest of the whole creation, for the whole creation, including his only-begotten Son, owes its existence to him as the great First Cause of all things, while his beloved Son is the secondary cause. And upon Jehovah in a still higher sense than upon our Lord Jesus, devolves the great responsibility of the fatherly, the priestly office. And in pursuance of the responsibilities of that office we see Jehovah alone devising his great eternal plan in the interest of the great family which he purposed to bring into existence and to establish

in eternal peace security and happiness.

We see him framing his perfect law - the only law that could insure these noble ends. Then, on the one hand, we see him planting that standard of righteousness so firmly as to give to the whole creation absolute assurance that it cannot be moved, and that ~~therefore~~, the hope of the righteous is sure; while, on the other hand, we see him as a Savior (Isa. 43:11), devising a plan whereby the probationary creatures may, ~~may~~ during an appointed period of probation, develop that righteous character which is worthy of eternal life. Thus in the very highest sense Jehovah is the Supreme Sovereign Lord, the Almighty God, the great First-Cause, the Eternal Father, the Priest of the whole creation. So also he affirms, saying, "I am Jehovah, and beside me [i.e. in this supreme sense] there is no savior." (Isa. 43:11; 45:21; Hosea 13:4.) Yet, in a secondary sense, he introduces his beloved Son, saying, "Thou shalt call his name Jesus, for he shall save his people from their sins"; "He is a Prince and a Savior", a "Priest forever." Matt. 1:21; Acts 5:31; Psalms 110:4.

Of this priestly office of Jehovah, with his Son as the lamb for sacrifice, we have a very striking type in Abraham and ~~his~~ offering of his Son Isaac, to

which the apostle Paul calls attention in Rom. 4:16, 17. See margin, and Heb. 11:17, 19. Here Abraham is represented as a father of many nations "like unto" Jehovah in whom he believed and Isaac represents our Lord Jesus in the figurative sacrifice.

Considering this type (Gen. 22:1-18), we see Isaac the beloved son and companion of his father, and in the same religious spirit, interested in his father's purpose. They walk together Isaac bearing the wood and Abraham the fire and the knife; and, coming to the appointed place, they build the altar; Isaac evidently not yet knowing the full command of God and purpose of Abraham, for when all was about ready he inquires, saying, "My father, behold the fire and the wood, but where is the lamb for a burnt offering?" The trembling hope of Abraham replies, "My son, God will provide himself a lamb for a burnt offering."

Yet the crucial moment came, and there was yet no countermand of the divine order, and Abraham, seeing no change of order, believed that God meant literally just what he said when he told him to offer up his only son. Then Isaac was informed of the full import of the command as Abraham understood it, viz., that he himself was

the appointed lamb. Ah, then it was that Isaac proved himself the worthy son of his godly father, and the clear type of the Son of God. Did he rebel; or argue that since in his seed all nations were to be blessed, this strange command would render that promise null and void?

There is no record of any other attitude on his part than that of the same obedient faith that dwelt in his father. So Abraham bound Isaac upon the altar and, taking the knife, reached out his hand to slay his son.

There the type was complete. So far as the full purpose of heart was concerned, both Abraham and Isaac had complied with the divine command, and when God interposed a lamb and gave Isaac back to his father, Paul says, Abraham received him in a figure - a figure or type of the resurrection of the Son of God. Heb. 11:19.

Now looking through this typical transaction we see the Son of God away back before the work of creation began, looking into the divine plan which the Father was revealing to him. ^{See Prov. 8:22-30.} There he could foresee the then future human race, its sudden and early fall and its necessary and just condemnation, and also the divine purpose for its redemption through a ransom - a

sacrifice of equivalent value. He could foresee the consuming "fire" of divine justice against sinners, and the sin which, like the "wood," would be kindled by that wrath to the destruction of the "sacrifice" that would take the sinners place. But where was the lamb?

He could see that the work of redemption was, in God's purpose, to be accomplished by the Son of God who should give his life a ransom for the condemned race; and though he was in full accord with every measure of Jehovah's wisdom, like Isaac, he could not see how the subsequent measures of God's purpose could be accomplished in him after his life had been given as a ransom; nor yet that his divine nature would fill the requirement for a ransom - an exact corresponding price - "a life for a life". Deut 19:21; 1 Cor. 15:21, 22; Rom. 5:12-18. The mystery of the incarnation and its full purpose had not yet been revealed to him. So, his inquiry, like that of Isaac, must have been, My Father, where is the lamb? - the lamb that will be an acceptable sacrifice in meeting the full requirement of thy holy law?

The answer comes, as shown in the type, "My Son, God will provide himself a lamb." How would he do it? In due time it

became manifest: The willing and obedient Son should have "a body prepared" - a human body. "Wherefore, when he cometh into the world" to accomplish the great redemption, "he saith, ... a body hast thou prepared me" - a body which would meet the requirement of the law for redemption - a human body, a human nature, a corresponding price. Then said I, Lo I come (in the volume of the book it is written of me) to do thy will, O God." Heb. 10:5-7.

Thus our Lord Jesus was the lamb for a burnt offering - "the Lamb of God that taketh away the sin of the world" - and his Father was the Priest offering up even his only-begotten Son upon the altar dedicated by him to the conservation of those principles of righteousness which alone could insure the perpetuity and prosperity of his vast creation, that so might both his holy law be vindicated and sustained as the sure foundation to all eternity of the hope of the righteous, and also his mercy extended to his creatures on probation!

The Melchizedek Type of the Priesthood.

But returning to the priesthood of the Son of God, let us consider what God desires to teach us in this Melchizedek type,

since he so repeatedly calls our attention to it, both through the prophets and through the Apo. the Paul. Evidently there is something very deep here as we may gather from Paul's reference to it when, after saying that our Lord was "called of God, an high priest - after the order of Melchizedek," he adds, "of whom we have many things to say and hard to be uttered, seeing ye are dull of hearing." This teaching he characterizes as "strong meat" for christians who have passed beyond the infant-stage and the milk diet. Heb. 5:10-14. Then he urges that we "be not slothful," but that we be diligent in applying our heads and hearts to this divine instruction. Heb. 6:1, 11, 12, 19, 20. So let us not skip this lesson because it requires patient thought.

In Heb. 5:1-6 Paul tells us that every real priest is ordained of God, and that no true priest would take this honor to himself, but he only that was called of God, as was Aaron. So also, he continues, "Christ glorified not himself to be made an high priest, but he that said unto him, Thou art my Son to-day have I begotten thee". Psa. 2:7. And again Psa. 110:4 - Jehovah hath sworn and will not repent, Thou art a priest forever after the order of Melchizedek. Then Paul invites us to con-

sider how great this man Melchizedec was as a typical character, and describes him as the "priest of the Most-High God", "made like unto [i.e. a type of] the Son of God", "a priest continually", "a royal priest, being by interpretation king of righteousness, and after that also king of peace. Heb. 7:1-28. Note "after that", for the peace does not precede, but follows, as the consequence of established righteousness. Thus in Melchizedec we have a type of that priestly king whom Jehovah hath anointed upon his holy hill of Zion. Psa. 2:6. margin.

The Anointing.

An important question here is, When was our Lord thus anointed of God to this priestly office represented in Melchizedec? Evidently he entered upon the responsibilities of the priestly, the fatherly, office as soon as he became a father: that is as ^{soon as} the creation of intelligent beings began; and his anointing for that office, of course, preceded his entrance upon its duties. The finger of prophecy clearly points to a period antecedating all created things, for he must needs be proved worthy of such an office before he would be entrusted with it. Even "though he were a Son", says Paul, "yet learned he obedience by the things which he suffered," i.e. "pascho" - suffered, endured - experienced.

~~or experienced~~]. And being made perfect; he became the author of eternal salvation unto all them that obey him," both angels and men; for he is a priest to the whole creation. Heb. 5:8-10.

In other words, since the character of any intelligent being can be formed, developed and manifested only in the school of experience, with the will free to choose either good or evil, even the Son of God, as Paul here shows, was no exception to the rule. And not until experience had developed and proved that perfect character was the great trust of the universal and eternal priesthood committed to him. Heb. 5:9.

So also Isaiah testifies, for it is written: "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Isa. 28:16. This stone we are clearly shown (Matt. 21:42) is the Son of God, who as a "tried stone" not only is to be the foundation of the new order of things - the new heavens and the new earth - but he was also the "tried stone" the "sure foundation" of the old order of things pertaining to the long period of the universal probation, which began with the creation of intelligent beings, and continues to the end of the millennial day of judgment.

A little reflection upon the testimony of Scripture makes manifest the general character

of those tests of reasonable faith in Jehovah and obedience to the righteous principles of his holy law which formed, developed, and established the holy character of this "tried stone" upon which God was preparing to build his vast creation to endure eternally. When before the foundation of the worlds, God revealed his plans to his Son, as we have seen, a strong test of character was necessarily at once applied. As the Son viewed the wondrous plan and his own privileged place in it, of glory and power, two alternatives were at once before him: On the one hand, was the loyal filial recognition of Jehovah's sovereignty, and the right course of prompt, loving and grateful obedience and coöperation with his will; while, on the other, was the possible wrong course of disloyalty, pride, self-exaltation and rivalry. The choice lay before him as a free-will being; and in that choice was character - virtuous character; for we are told as shown in the correct translation of Phillipians 2:6*, that he did not meditate a usurpation of the prerogatives of his Father, but that he did choose the right course of loyalty and obedience, saying, of his own free will, "I delight to do thy will, O my God: yea, thy law is within my heart." Psa 40:8. He loved righteousness and ~~hated~~

* See page ()

hated iniquity, and never for an instant swayed from his steadfast-established righteous course. This is assured by the fact that he ever dwelt in the presence of the Father.

Thus, created in the image of God in all respects except character, which in a free-will being could only be created by his own free choice and steadfast pursuit of righteousness, in this respect also he was made in the image of God before the great trust of the eternal purpose of God was committed unto him. And when that trust was committed to him being filled with the same holy spirit that dwelt in his Father, "he put on zeal as a cloak" and went forth with might and with steadfast devotion to the great work. And when the conflict of the whole creation with the powers of evil is on, we behold him, as Isaiah describes him, as the Arm of Jehovah, bringing salvation to those who trust in him. He is equipped for the conflict with the whole armor of God: "For he put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak." Isa. 59:17; 53:1.

Thus before the foundation of the worlds the Son of God, as a "tried stone," was made the foundation of God's universal and eternal building, being anointed of God a royal Priest "after the order

of Melchizedek," "after the power of an endless life". -
Heb. 7: 16, 17.

It is understood by many that our Lord's anointing for the priesthood was at his baptism, when the spirit of God descended upon him like a dove and abode upon him; and while we believe that in one sense that was true, as we will note later, it should be borne in mind that at his birth our Lord was introduced by the angels as the Anointed One, the Christ: "Unto you is born this day in the city of David a Savior which is Christ the Lord" - the anointed Lord of the whole creation, the royal Priest whose name is "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace".

How could this be? Who can answer? For it was the miracle of the ages, the philosophy of which Jehovah alone can understand, and the purpose of which was deeply rooted in his divine wisdom and grace. But watch that little life previously so mighty, so glorious, and so rich; now so weak, & humble, so poor, having been reduced to the very germ of being, yet never extinct: watch it develop again, and before the maturity of manhood is reached the mighty God nature of this Son of God will be manifest in him; for he is the "Mighty God the divine Lord of the whole creation veiled in human flesh. This was the mystery of the incarnation, a manifestation of Jehovah's

power which baffles all human understanding.

That he was anointed of God before the work of creation was begun is also further manifest when we consider what is signified by the term "anointing." Peter tells us that "God anointed Jesus of Nazareth with the holy spirit & with power" (Acts 10:38), the reference here being to the anointing for the purpose of redemption, and which was equally true of the anointing for the eternal priesthood. The anointing in both instances was his preparation ^{for} and his consecration to the office. Just as the reader of a great book, informed from its pages and thereby brought into full sympathy with its design, is filled with the spirit of its author, so the Son of God, being informed of the divine purpose; and more, being brought into close and intimate personal acquaintance and fellowship, as a Son, with its adorable Author, was thereby filled with the same holy, loving, benevolent spirit which devised the wondrous plan, and he was thus led to consecrate his whole being in loyal devotion to the will of his Father and his God.

And being, "by inheritance" of the divine nature, he was thereby endued with the full plenitude of divine power to accomplish the great service of the eternal priesthood to which the purpose of Jehovah assigned him. Thus he was anointed "with the holy spirit and with power,"

"for it pleased the Father that in him should all fulness dwell" - all the fulness of God's own divine nature and spirit; for "he was a God" because he was the begotten Son of "the God", and "God giveth not the spirit by measure unto him." Compare Col. 1:19; 2:9; John 3:31, 34, 35; John 1:1. See Emphatic Diaglott.

The anointing of our Lord then, was the full measure of the holy, loving, benevolent spirit, and divine power and authority wherewith Jehovah qualified him for the great responsibilities of an eternal and universal priesthood. The mighty work of creation and all the subsequent works of the Son of God are sufficient attestation of the fact that he was thus anointed of God before he entered upon the sacred office.

The prophet Isaiah (11:1-3; Jer. 6:12) referring to our Lord as the Branch out of the stem of Jesse, says, "And the spirit of Jehovah shall rest upon him." That is, this anointing with the holy spirit of Jehovah's purpose, and with the divine power to accomplish it, should not depart from him when he should take our human nature, but should still abide in him - "rest upon him", so that when he took our nature he was both human and divine. Then mark how Isaiah describes that spirit wherewith he was anointed, as "the spirit of

wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear [the reverence] of Jehovah; and shall make him of quick understanding in the fear of Jehovah. And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge." That is, his perfect knowledge should not, like our human knowledge, be derived by sense, but it should be that intuitive knowledge which belongs to the divine nature, and which we can understand must be indispensable to the vast responsibility that was entrusted to him.

It was by this divine intuitive knowledge that he said to Nathaniel, "When thou wast under the fig tree I saw thee" (John 1:47-50); and to the woman of Samaria, "Thou hast had five husbands, and he whom thou now hast is not thy husband" (John 4:18-26, that he perceived the thoughts of men before they uttered them (Matt. 12:25; 9:4; Mark 12:15; 2:8; Luke 5:22; 6:8; 9:47); that he knew from the beginning who should betray him and who believed not (John 6:64); and that, as John expressly declares, "he knew all men, and needed not that any should testify of man, for he knew ~~what~~ what was in man." John 2:24, 25.

It was this superhuman, divine knowledge, as well as the divine power manifested in his

many mighty works, that carried conviction to the minds and hearts of the people that this was indeed the promised Messiah, the Son of God, this being the purpose of those manifestations. The woman of Samaria said, "Sir, I perceive that thou art a prophet; ... I know that Messiah cometh which is called Christ: when he is come he will tell us all things." Jesus said unto her, "I that speak unto thee am he." So also Nathaniel was convinced of that divine nature that was veiled in human flesh, saying, "Rabbi, thou art the Son of God, the King of Israel." And Jesus assured him that hereafter, that is in the glory of his kingdom, he should see the greater manifestations of that same divine power.

Of this anointing we have a typical representation in "the holy anointing oil," for the manufacture and use of which, explicit directions were given to Moses. This anointing oil was "most holy" because it typified the holy spirit-wherein the Son of God, the High Priest, was anointed, and wherein the whole system of the divine service was consecrated. It is mentioned in Exodus 30:22-33. Verses 22-25 tell how it was to be compounded. Verses 26-30 specify its uses and declare that every thing so anointed is "most holy," being thus set apart by God for his special service.

And verses 31-33 strictly forbid, on pain of death, its compounding or its use for any other purposes than those here specified.

It was used to anoint the tabernacle, the ark of the testimony, the table and its vessels, the candlestick and its vessels, the altar of incense, the altar of burnt offering and its vessels and the laver and its foot, and then the priesthood. Thus the whole typical tabernacle, its furnish-ment and its priesthood, was anointed - sanc-tified, set apart to Jehovah's typical purpose, as soon as the tabernacle was constructed and its priesthood was inaugurated. Now when the apostle Paul (in Heb. 8:1-5, also chapters 9 and 10, shows us that the tabernacle, its arrangement and its service, was a pattern of the heavenly arrange-ment and the Tabernacle of Jehovah in the midst of his creation, which we will again notice more particularly, we see in this typical anoint-ing how God from the beginning consecrated the whole order of his universal government, as well as its priesthood to the service of those princi-ples of righteousness embodied in his holy law, which alone could secure eternal perpetuity and peace.

The Priestly Office Before and After Sin.

Since this priestly office of the Son of God is

to continue forever, even after all sin is abolished and since it began long before the invasion of sin among intelligent beings, it is manifest that the work of atonement is not the only work of the priest, as we are apt to view it, because atonement is the great priestly work with which we are acquainted, as accomplished for humanity. What can it mean then, after sin is finally abolished, but that this great High Priest, this Everlasting Father, will ever lead his great-universal family in the worship of Jehovah and his holy law, and into all the avenues of blessing that Jehovah's infinite wisdom and boundless love have planned for his perfected creation.

So also before the invasion of sin among the angels of God, there was, of necessity, a preparatory work of instruction and training which enabled all the willing and obedient to maintain their first-estate of purity and holiness when, at length, the final test of character was permitted to try them. For a long time the angels of the vast universe (for bear in mind man was not yet created) maintaining their original innocence and purity, must have walked in the light of God's countenance, experiencing his multiplied bounties, rejoicing in his

love, and worshipping him under the leadership and instruction of "the Everlasting Father", by whose providence they were long effectually safeguarded from any deflection from the path of perfect rectitude. And if even humanity has been provided with a divine revelation concerning God's law and his great purposes, surely other intelligent beings have had abundant revelations.

How long this blissful state of original innocence and purity of all the angels continued without interruption we are not informed, but it evidently was long enough to give to all of them such knowledge, by experience, of the divine character, and such appreciation of the wisdom and righteousness of God's holy law, as to establish every faithful soul in perfect and everlasting conformity to its requirements. It must be borne in mind too that, unlike fallen man, the rest of the intelligent creation had no pre-disposition to sin, such as man have inherited from their fallen progenitor; hence it was as easy and natural for them to follow the inclinations of their law-inscribed hearts, as it now is for fallen man to follow the sinful propensities of their sin-inscribed hearts.

But by and by the test of character must be, and was, permitted to come upon this

great family in the heavens, in order to prove their individual worthiness or unworthiness of eternal life. It started, as we have seen, in the ambitious thought of the very highest and most highly favored of all the angels - in Lucifer, the son of the morning: Isa. 14:12.

From the height of his exalted station he surveyed the beautiful scene of adoring hosts led by the great High Priest in the worship of the universal Sovereign. Then he began to contemplate with pride his own glory and exalted station, and instead of joining sincerely in the ascriptions of praise and worship to the Source of all blessing, he began to envy the power above him, vainly to question the manifest wisdom and love of God, and to lapse into unbelief engendered by pride and fostered by ambition. Then he vainly meditated a usurpation of the divine authority and power, and his sin culminated in high treason against the throne of the universe, and in a desperate scheme to accomplish his end of self-exaltation.

In pursuing his purpose, the evil design cloaked, no doubt in a garment of light, as was the temptation to Eve in Eden,

was presented everywhere to all of the angels. The test of character had now come: the long period of angelic probation was approaching its end, yet time enough remained for the rebellion to spread abroad through all the sanctuaries of God, as Ezekiel terms the many mansions of their habitation (Ezek. 28: 14-19), until this fallen one had defiled all his sanctuaries with sin and cast reproach even upon the throne of Jehovah himself, for multitudes of angels barely followed his leadership, and thus a great conspiracy defied the authority and power of the Almighty. Then, when their appointed probation time came to an end, the divine decree went forth, and all the fallen ^{ones} were cast out of the heavens into the earth, where they are reserved unto the judgment of the great day, when the great Priest and Judge of all shall surely deal with them according to the prescribed penalty of the divine law. Ezek. 31: 11.

Thus the eternal priesthood of the Son of God was the overruling power in all the period of probation, as it will be also throughout the endless ages of glory.

As we thus view the eternal priesthood of the Son of God and note that its

duties are those of a father over a great family, and that its responsibilities are to Jehovah who qualified and appointed him for that office, and whose holy law is thereby to be established and maintained, we see that not only humanity, but also the whole creation, must approach God who is enthroned in the Holy of Holies in the heavenly Tabernacle, through his anointed Priest after the order of Melchisedec. Through this anointed Priest, and through him only, the whole family in heaven and in earth may bring their offerings of prayer and praise and holy service to the Supreme King of kings and find acceptance on his holy altar. Whatsoever thus toucheth these holy things shall be holy. Exod. 30:29 ; 29:37.

The Saronic Priesthood.

Thus far we have followed the great Melchisedec Priest in his dealings with his great family in the heavens, and have taken no notice of his priestly office as it relates to humanity, because, as we have seen, the conditions of human probation differ from those of all the rest of the family of God in that our trial as a race preceded our experience, and thus involved the race in the penalty of

sin before it was born, whereas, in the case of all other beings, their experience preceded their trial. Thus in the case of human salvation the divine purpose of redemption is involved. Man, the last creation of God (Gen. 1:31; 2:1-3) came into existence upon a world where Satan and all his host of fallen ones, cast out from the heavens, were imprisoned, and the race in its earliest infancy, as represented in its first progenitor, was besieged by these enemies of God, was tempted and tried and fell, and thus the penalty of death passed upon all men. Rom. 5:12.

From our short-sighted view we would call this calamity, but it was not so in God's estimation, for in his far-sighted wisdom and purpose, he thus subjected our race to trial at this seemingly inopportune time, in the sure hope (Rom. 8:20, 21) that out of this apparent calamity, through his infinite wisdom and abounding grace, blessings of incalculable wealth should eventually flow, not only to humanity, but to the whole creation, to the eternal praise of his glorious wisdom, power love and grace, as the full development of his eternal purpose will abundantly prove.

This work of the great Priest for

humanity is clearly represented in the typical Aaronic priesthood. Yet we must bear in mind that both the Melchizedek and the Aaronic types do but represent different features of the great work of the one Eternal Priest, the Anointed Son of God; the Melchizedek type as interpreted by the apostle Paul, emphasizing the breadth, duration, glory, and the always dominant purpose of the priesthood - viz., to establish universal and eternal peace on the permanent basis of invincible righteousness; while the Aaronic type bears specially upon the priestly office in its relation to humanity during its period of probation, and in its ritual, outlines the great scheme of human redemption, and also shadows forth a priestly order under the headship or captaincy of Jesus Christ, to be associated with him hereafter in the eternal priesthood for the whole creation.

In this Aaronic type we see the sons of Aaron associated with their father in the priestly office, thus representing the redeemed church of Christ (the "Everlasting Father") in this gospel age, who, by faith, have accepted him as their Lord and Savior, and have solemnly covenanted to follow in

his footsteps of obedience, even unto death, and who are therefore recognized as his family, his house (Isa. 54:18. Heb. 2:13) and chosen of God as the first-fruit of his purpose in redemption, to be joint-heirs with him in the subsequent work of the priestly office - as kings and priests unto God. Rev. 1:6; 1 Pet. 2:5.

And just as Aaron and his sons were typically anointed for the priestly office before entering upon its duties, so Jesus and his church are anointed of God before entering upon the priestly service prefigured in the Aaronic type. In the case of our Lord Jesus we see that this was a second anointing - "with the holy spirit and with power": an anointing in this case "with the holy spirit" of sacrifice, even unto death, as the plan of redemption was shown to require this; and "with power" - to redeem by an acceptable sacrifice - the body prepared of God. Heb. 10:5-7; Luke 12:50; Matt. 26:39. And if we would discover the true church we shall know them also by the anointing of this same spirit of obedient sacrifice, which they have received of him, and which abideth in them. 1 John 2:27.

Get let it be borne in mind that both the first and the second anointings of the Son of God were necessary to this work of salvation; for had he not been the anointed Priest after the order of Melchizedek, had he not been the Everlasting Father upon whose shoulders God had placed the great responsibility of the everlasting priesthood, fatherhood, he could not have been the Priest after the Aaronic type; for the great work of redemption and salvation required this divine priestly authority, which was vested in him alone, and also the divine power, as well as the human sacrifice of the incarnate Son of God.

To Aaron consecrated and equipped for the priestly office (Lev. 8) Moses, as directed of God (Lev. 16:1-4) said, "Thus [on the day of atonement - vs. 29-34] shalt thou come into the holy place" (which symbolized the dwelling place, the throne of Jehovah - Heb. 9:24): clothed with the holy linen garments (which represented holiness, purity - Rev. 19:8) having laid aside the glorious dress (Exod. 28; Lev. 16:23) as our Lord laid aside his glory when for our sakes he became poor, and bringing "a young bullock for a sin-offering, and a lamb for a burnt offering."

The bullock for a sin-offering he was to offer for himself and for his house - his priestly house, his sons (Lev. 16:6) because both he and they were sinful men and needed the atoning blood as well as the whole congregation for which it also typically atoned, as shown in vs. 17, 30-34. This special specification of the typical high priest and his house (vs. 6) was evidently to guard them personally against any presumption of superior holiness over the congregation. But not so, says Paul, was the great High Priest which Aaron typified, "For such an High Priest became us who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high-priests, to offer up sacrifice first for his own sins, and then for the people; for this [offering for sins] he did once for all, when [having no sins of his own] he offered up himself. For the law maketh men high priests which have infirmity, but the word of the oath [Psa. 110:4] which was [made known to us] since the law, maketh the Son [of God the true Priest] who is consecrated forevermore." Heb. 7: 26-28. Herein Paul shows that the type is

necessarily lame; for Christ, the true High Priest, unlike Aaron, needed no offering for himself: and as for his house, the church, typified by the subordinate priests, they are redeemed and also consecrated by the one offering that is for all the people, though its efficacy is applied to them first, and afterward to the world. Heb. 10:10, 14; 2:10; Lev. 16:17.

The treatment of the blood of the bullock (Lev. 16:14, 16, 18, 19) marks the efficacy of the blood of Christ for sin and for uncleanness. The consuming of its fat upon the altar (Lev. 16:25) shows its acceptableness to God; and the complete destruction of its flesh outside the camp (Lev. 16:27, 28) shows the complete sacrifice of our Lord's humanity, to which our sins were imputed, as he said, "My flesh I will give for the life of the world." John 6:51. Thus Aaron the typical anointed priest, himself bringing the bullock and sacrificing it, shows the Son of God, the true anointed Priest, himself bringing the "body prepared" for sacrifice and offering it. It is his own free-will offering, in accordance with the purpose of Jehovah. John 10:18.

Another type, that of the Lord's goat,

not brought by Aaron, but taken from the congregation of the children of Israel, and its blood and fat and flesh treated in exactly the same way as that of the bullock (Lev. 16: 5, 9, 15-19, 25, 27), shows Christ; the true atoning sacrifice, as one taken from among the Congregation of the children of Israel (vs. 5) - a brother of our human race, and of the seed of Abraham - the only acceptable sacrifice that humanity had to bring. In all other respects the significance of this type is the same as that of the bullock.

The second goat, also taken from the people of Israel and presented before the Lord to make an atonement with him, shows another feature of the atoning work of Christ; for, not only hath he redeemed us by his blood, but he is also faithful to cleanse us from all unrighteousness - to bear away our sins "as far as the east is from the west" - Lev. 16: 10, 20-22, 26, 30; Psa. 103: 12.

The offering of a ram for a whole burnt offering (Lev. 16: 3, 5) represented the sacrifice of Christ - as an offering of a sweet savor unto Jehovah, Lev. 1: 6-9. "The Bible Commentary" has the following important note on this text: - "The verb here translated 'burn' [hik-tir] is applied exclusively to the burning of the

incense, of the lights of the Tabernacle, and of the offerings on the altar. The primary meaning of its root seems to be to exhale odor. (Gesenius, *Furst*). It is in some places in the margin of our Bibles rendered, 'to cause to ascend.' (Exod. 30:8; Lev. 24:2 etc.) The word for burning in a common way is a quite different one (sāraph), and this is applied to those parts of victims which were burned without the camp. Lev. 4:12, 21; Num. 19:5 etc. The importance of the distinction is great in its bearing on the meaning of the burnt-offering. The substance of the victim was regarded, not as something to be consumed, but as an offering of sweet-smelling savor sent up in the flame to Jehovah! The expression, 'a sweet savor unto Jehovah' is applied to offerings of all kinds which were burnt upon the altar, but it finds its fullest application in the whole burnt offering.

Atonement for Sin and for Uncleanness

It is also shown typically that the work accomplished by the blood of Christ extends further even than the work of human redemption, for it makes atonement for "the holy sanctuary, because of the un-
cleanness of the children of Israel, and

because of their transgressions in all their sins; and so shall he do for the Tabernacle of the congregation that remaineth among them in the midst of their uncleanness" . . . "And for the altar," to "cleanse it and hallow it from the uncleanness of the children of Israel"; and "for the priests, and for all the people of the congregation." Lev. 16:16, 18, 19, 33.

This brings us to the consideration of what was signified by what is here called uncleanness, which is clearly distinguished from actual sin, yet is allied to it as effect to cause. Thus all the effects which result from sin, either directly or indirectly, are characterized as "uncleanness".

The direct result of sin to those who commit it, whether angels or men, is death. "The wages of sin is death"; "The soul that sinneth, it shall die". Rom. 6:23; Gen. 2:17; Ezek. 18:4, 20. But the indirect results to the righteous are also very manifest. They grow out of the relationships which naturally exist between the sinner and the righteous. Thus, for instance, one erring ("unclean") member of a family brings the reproach ^{and disfigure} of uncleanness upon the family name; and that reproach of uncleanness is

keenly felt by every one of the righteous, because, as a family, they are one; but it falls most heavily upon the head of the family upon whose shoulders rests the responsibility for his house.

So when we bear in mind that the whole intelligent creation is the one great-family of the Everlasting Father - "the whole family in heaven and in earth" (Eph. 3:15), we see how sin, in even one member of that great family, brings the stain of dishonor, the reproach of uncleanness, upon all; and especially upon the great Head of the house, "the Everlasting Father" upon whose shoulders Jehovah has laid the great responsibility of Fatherhood - priesthood. And not only so, but also even upon Jehovah himself, whose throne of government is thereby laid open to the charges either of weakness and incompetency, or of indifference, from those who do not understand his far-reaching purpose and wisdom. And when we consider further, how the sin of the first sinner has been multiplied by hosts of sinners, both angelic and human, and these again by innumerable repetitions and variations, and with increasing venom, we

begin to gain some idea of the extent of the reproach and dishonor - the defilement - which sin has brought. We see that the defilement is as wide as the invasion of sin has been - as wide as creation; and that the reproaches have been hurled with greatest violence at the very throne of God: Satan and all his host, the accusers.

Who has not heard them? "Why," it is thoughtlessly inquired, "does God permit evil to reign and men to suffer in consequence?" And then it is laid to the charge either of weakness or of indifference; whereas, in the far-seeing wisdom of God, this loose rein to the free-will of intelligent beings is an absolute necessity to the development and proof of character, and to the final establishment of the righteous in eternal life. In due time it will be manifest to all, as it is now clear to those who will consider the ways of God, that he has been neither weak nor indifferent; for, at an appointed time the period of probation will come to an end, when God will reveal himself ~~in~~ in glory to the righteous, and in fiery judgments upon the wicked. Meantime he patiently endures these stains of dishonor, this reproach of uncleanness, upon his holy name, his throne, and his

whole dominion, until the final end of the whole period of probation, when they shall be forever removed - ^{Exek. 36: 2, 3.} for his name's sake.

We are further shown that not only is the stain of dishonor thus cast upon the whole family of God, and even upon his holy name and his throne, but that, in some sense, the whole physical creation, the abode of the intelligent creation, is considered unclean because of sin; for even as the whole intelligent creation is one family, so the whole physical creation is one great house of many mansions (John 14:2); so if even one apartment of that great house is defiled, the house cannot be said to be clean. Nor can it ever be entirely clean until the last vestige of sin has been purged away and the last incorrigible sinner has been utterly destroyed.

Satan, who is plainly termed a murderer (John 8:44), first introduced sin, and thus brought death and all this defilement by sin, and upon him therefore, in the superlative degree, rests the heavy responsibility of all the blood shed - of all the death caused - by sin, both of angels and men; and of all the stains of dishonor, the reproach of uncleanness, against God and against his dominion, from the beginning to the end of the long period

of the universal probation.

Nor will this stain of reproach be completely removed from the whole creation until the final judgment of God has been fully executed against Satan and all of those involved with him in his wilful sin. So it is written; "The land cannot be cleansed of the blood that is shed therein but by the blood of him that shed it." Num. 35:33. This principle applies as truly to the whole creation, in the midst of which Satan operated, as to the land of typical Israel. It was evidently to this actual stain of reproach and dishonor brought upon all things by the vast invasion of sin, that the various typical cleansings of the law all pointed more or less directly, but which our present limits will not permit us to trace out here.

In this view of the vast defilement which sin has brought we return to Lev. 16:33, 6, 14, 16-20 to see why atonement had to be made for the holy sanctuary, which typified the throne of God (Heb. 9:24), and for all the holy things connected with the tabernacle, and for the priests, and for all the people of the congregation of Israel, to cleanse and to hallow them; this typical cleansing being accomplished by the blood of the typical sin-offering - the mingled blood of

(over) 7

the bullock and the goat-^{*} (Lev. 16:18, 19), because they both represented the ^{blood of the} one sacrifice of Jesus Christ- which Moses calls "the blood of the covenant" (Exod. 24:8), for, viewed from the standpoint of our Lord's complete self-dedication and of God's acceptance of it, this same sin-offering is also the whole burnt-offering of Exod. 24:5, whose blood, typically shed, consecrated the first-covenant with Israel and foreshadowed that of the new covenant- with the real offering of the precious blood of Christ. And viewed as to its purpose of making peace with God, it was also represented in the peace-offerings on this occasion. So also concerning the real sacrifice it is written, "He is our peace - our peace-offering. Eph. 2:14-18.

To this typical cleansing of all the holy things Paul refers in Heb. 9:18-28 and shows that the blood of the typical sin-offering pointed to the blood of Christ, the true sin-offering (vs. 14), the real blood of the covenant of eternal peace. See also Matt. 26:28. Then he says (vs. 23), "It was necessary that the patterns of the things in the heavens [viz. the Tabernacle and all connected with it - vs. 19-22] should be purified [made clean R. V.] with these [typical sacrifices], but the heavenly things

Foot note

* That the blood of both the bullock and the goat represented the blood of Jesus Christ - is clearly shown in Heb. 9: 13, 14 where the blood of bulls and goats and the ashes of an heifer are mentioned as types of the one sacrifice of Christ. See also Heb. 10: 4 - 10.

themselves with better sacrifices than these - viz. with the precious blood of Christ - (vs. 25, 26), the one acceptable sacrifice to which all the typical sin-offerings pointed. But why the plural there - "better sacrifices"? And yet Paul cites only one sacrifice - the sacrifice of Christ.

We must bear in mind here that it is the purifying, the cleansing, from the reproach which sin has cast upon all things, even the heavenly things themselves - God's name, his throne of government, his whole family in heaven and in earth: it is the purification from this universal reproach that Paul is talking about. How is that reproach, that defilement, to be removed and God's holy name, and his wise and just-government vindicated, and his whole creation made to show forth and joyfully proclaim with one accord, Holy, holy, holy is the Lord God of hosts; the whole creation is full of his glory?

Well, it will be brought about as the complete and final consequence of the great work of Christ culminating in his sacrifice even unto death. That great work is his ^{and his vindication of} testimony to the honor and wisdom and glory of God's great

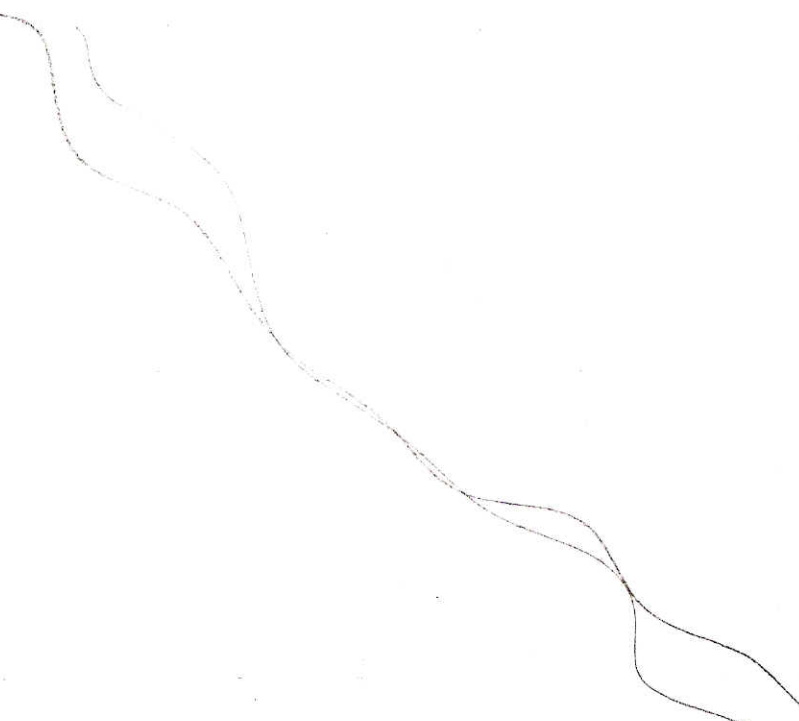
and all things connected with it.

plan, And not only so, but that sacrifice ^{of Christ} has led others - a mighty host - to follow in his footsteps, even unto death. And has not this sacrificial testimony of multitudes of martyrs and confessors through a long period of suffering together with Christ; proclaimed in thunder tones; "Great is the Lord and greatly to be praised in the city of our God, in the mountain of his holiness: His work is perfect": "Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever"?

Finally the whole creation will unite in halleluys of praise ~~and~~ as the result of the sacrificial testimonies of all believers who endured hardness as good soldiers, inspired as all such have been, by the testimony of the one atoning sacrifice of Christ - our redeemer and captain. The sacrifices of the loyal devoted redeemed followers of Christ have no efficacy, no part, in the atoning sacrifice of their Redeemer and Lord. Paul is not referring to ~~the~~ atoning work, but to the cleansing from the unjust-reproach of every thing connected with the divine plan and purpose - the reproach

which Satan, the accuser, has for ages hurled against God and all of his works and his people.

Thus, on the authority of the apostle Paul's inspired interpretation of the typical defilement and the typical cleansing, we see that not only is humanity redeemed and cleansed by the precious blood of Christ, but also that, as another result of the shedding of his blood, the stain of dishonor, the reproach of uncleanness, will eventually be taken away from the whole fabric of creation, even from its holy sanctuary, the throne of God, and to the utmost bounds of the universal dominion. For because of his perfect obedience to the will of his Father from the very beginning of his existence, even unto death (Phil. 2:6-9. *Emphatic Diaglott*) all judgment is committed



unto him, and he will finally destroy the last vestige of sin and death, and him also that hath the power of death, that is the devil.

1 Cor. 15:26; Heb. 2:14. Then, when Satan, who was "a murderer" from the beginning of the period of probation, shall have been destroyed, and with him all the workers of iniquity, then will the land - the whole creation - be cleansed according to the requirement of Num. 35:33. Then there will be a clean universe, and all reproach will be forever removed from the name and throne of Jehovah, and from all the holy things of his divine institution.

Thus will the divine government, as represented in the tabernacle, serve the purpose for which it was originally instituted and consecrated, as shown by the early anointing of the tabernacle and all its furnishings and its priesthood with the holy anointing oil (Exod. 30:26-30), viz. of establishing and maintaining the principles of righteousness embodied in God's holy law, which alone can secure eternal perpetuity and peace to the whole creation. And thus also will God's holy law be vindicated, and his whole family in heaven and in earth, as represented by the nation of Israel, be freed from the reproach of

uncleanness through the blood of the covenant. This is also set forth typically in the sprinkling of the book of the law and the whole people of Israel with the typical blood of the covenant. Heb. 9:18.

Thus "having made peace through the blood of his cross," "by him," God will also "reconcile all things unto himself ... whether they be things in earth or things in heaven." Col. 1:20. Thus there will be the establishment of "a new heavens and a new earth" - a new universal order of things "wherein dwelleth righteousness," and upon which no touch of sin or stain of reproach can ever come. 2 Pet. 3:13. Thus it is the purpose of God in the fulness of the appointed times [the times of probation] to unite all things under one head, even under the Anointed One [the anointed Priest, ^{and King} after the order of Melchizedek] - the things in the heavens, and the things on the earth, under him." Eph. 1:10. Em. Diaglott.

→ The whole creation we have seen was from the beginning under his dominion, as by his creative power it gradually came into existence, but that dominion, covering the long period of the universal probation, has been characterized by all the discords resultant from the wide and perilous

Exaltation of the High Priest -

Subhead 7

invasion of sin, which cost the deep humiliation, and even the life, of the Son of God: but in its new and final adjustment, the whole creation, purged from sin and all of its consequences, is to be gloriously re-united under the resurrected and exalted Son of God, and that under an everlasting covenant of peace.

The glory of this new reign will be the outgrowth, the culmination, of all the labor, and sacrifice and patient endurance of all the trials and reproaches of the long period of probation, both on the part of Jehovah who even withheld not his own Son, and on the part of that Son who was obedient even unto death, even the death of the cross. Therefore the glory of this new order of things will be the reward both of Jehovah, in the consummation of his glorious purpose, and of his beloved Son, who "shall bear the glory" of the new order of things, even as he bore the reproach and suffering incident to the old order of the probation period. For, "Thus speaketh Jehovah of hosts, saying, Behold the man whose name is The Branch, ... he shall bear the glory and shall sit and rule upon his [Jehovah's] throne; and ^{he shall be a priest upon his throne} the counsel of ^{and} peace shall be between them both" - between

Jehovah and his anointed Priest. Zech. 6:12, 13.

The Subordinate Priests.

In all this great work, both of human redemption and of reconciling all things in heaven and in earth to God by the blood of atonement, we see that the subordinate priests, the church of Christ, ^{typically} represented by Aaron's sons, had no part. That great work of atonement is all accomplished by the High Priest alone, who, with his own blood, as typified by that of the bullock and the goat of the sin-offering, entered into the true sanctuary, the Tabernacle in the heavens, "there to appear in the presence of God for us," "his house," and for all the world. Heb. 9:24-28. This is clearly shown in the type, for it is expressly stated (Lev. 16:17), "There shall be no man in the tabernacle of the congregation when he [Aaron] goeth in to make an atonement in the holy place until he come out and have made an atonement for himself and for his household and for all the congregation of the children of Israel."

What part then can these subordinate priests have in the priestly office? Evidently they can have a share only in the work that yet remains to be accomplished by the

priesthood after the redemptive work is finished and the cleansing work is assured by the precious blood of Jesus Christ, viz., in the glorious work of the everlasting priesthood, of dispensing the blessings vouchsafed to the whole family of God through the redemptive sacrifice of Jesus Christ.

In a measure they are permitted to do some of that work even now; for, clothed in the righteousness of Christ imputed to them by faith, as Aaron's sons were clothed in the "holy linen" priestly garments, they may now call upon all men everywhere to come and partake of the blessings provided for all, and they may teach them and assist them in coming and in presenting their offerings to God as the typical priests did in the typical tabernacle and temple. And their duty is also to trim their lamps in the holy place of privilege in Christ as the sons of Aaron trimmed the seven-branched lamp in the typical holy place; which lamp represented the church (Rev. 1:20) filled with the holy spirit, and whose light must, by its own energy, be kept trimmed and burning, and must be daily replenished with fresh supplies of the oil of divine

grace as was the typical lamp thus daily replenished.

And they may offer their prayers unto God, which, supplemented with the incense of the abundant merit of Jesus Christ imputed to them by faith, are acceptable to God as sweet incense on the golden altar. See Rev. 5:8; 8:3, 4. And they may feed upon "the bread of life" in this holy place, even as Aaron's sons fed upon the "bread of God" in the typical holy place. Lev. 21:21, 22. It is their duty also to sound the trumpet of the divine commands for the onward march of the hosts of God toward the promised Canaan of eternal rest as the typical priests thus led the hosts of Israel. Num. 10:1-10.

Thus, as shown in the type, the office of the subordinate priests is marked as a place of great privilege, as well as of subordinate service. They dwell very close to the Holy of Holies, the Tabernacle of the Most High, the Throne of God. And even the way into that is made manifest - a new and living way consecrated for us through the vail, that is to say, his flesh." Heb. 10:19, 20. For the offering of his flesh not only redeemed the whole world, but it also consecrated his believing church, his house, to the priestly office with him, as

Aaron's offering consecrated his house to the typical priestly office. When the truly acceptable offering of our great High Priest was made on Calvary we, his church, not only shared with the rest of mankind in the benefits of its redeeming power, but the rent-vail of the typical temple proclaimed the way into the "holiest of all" now open to the subordinate priests through the merit of their great High Priest. Matt. 27:51.

Therefore with reverent and humble boldness, we, his consecrated church, may now enter by faith into the very presence of God, through the atoning blood; and by and by when our probation shall have issued in victory through Christ our Redeemer and Captain of our salvation, we shall dwell in the presence of his glory forever and enter with him upon the wider service of the eternal priesthood for the blessing of all the families of the earth, and also of extending the universal blessings of the new order of things for which the whole creation waits. Rom. 8:19.

Thus we see the everlasting priesthood of the Son of God expanding to include also those who shall be "joint-heirs" with him; and when later we come to consider the glory of this priestly service to the whole

creation, we will appreciate more fully how grandly, in the providence of God, this priestly office of our Lord Jesus for humanity in its dire distress culminates in universal blessing.

"What Think Ye of Christ?"

Whose Son is He? - Matt. 22:42.

As we thus view the Son of God in the various lights which the divine Word sheds upon his glorious person, what shall we say of his office, his nature, and his character? We have seen him as the appointed agent of Jehovah creating all things and filling with perfect ability and faithfulness the office of Chief Executive of the vast universal dominion. We have seen him as the universal and eternal Prophet, Priest, and King after the order of Melchizedek. There is no other being in the universe like him, save his Father, of whom he is "the express image" - in his "form", knowing the Father as no other being can know him, being his "only begotten Son"; with the ^{Father} in the beginning; himself "a Mighty God", second only to the one being greater than himself - "the Mighty God", his Father and his God. Can we then fail to recognize him as of the same divine nature? For

though he says, "My Father is greater than I," this can only signify that even in the divine family there are degrees of glory.

And this is also further shown when we bear in mind that the members of the overcoming church of Christ are also to be "partakers of the divine nature" (2 Pet. 1:4), yet in all things Christ Jesus, the Head of the church, is to have "the preeminence". And so also when it is declared that all things will be put under Christ "it is manifest", as Paul declares, "that He is excepted which did put all things under him." 1 Cor. 15:27.

In the church glorified with the divine nature, made "like unto Christ's glorious body," there will also be distinctions - various offices, all of exceeding honor and glory, but some with a heavier weight of glory. The names of some will shine in the very foundations of the New Jerusalem (Rev. 21:14, 19); and some pearls of great price will constitute its shining gates. vs. 21. But all of these living stones, glorified together with Christ Jesus with the glory of the Father round about and in their midst (Jech. 2:5; Rev. 21:23) will constitute the heavenly city which shall shine forth as the sun forever and ever.

Yes our blessed Lord Jesus was from the beginning the divine Son of the Mighty God, and was therefore himself a Mighty God; yet to us, as to him, in the supreme sense, there is but one God, and his name is one - Jehovah. John 1:1; 1 Cor. 8:5, 6; Jer. 14:9.

Now since it is written that the Son of God divested himself of the glory which he had with the Father before the world was when he took our human nature and became bone of our bone and flesh of our flesh, what shall we say of him during his stay upon earth? Was he only human, or was he divine? was he Son of Man, or Son of God? Did he lay aside his divine nature? No: for the Scriptures testify that he was both Son of man and Son of God. Then he was both human and divine during this period, but not before. Before he thus humbled himself he was divine only. And so also since his resurrection he is divine only, for he said, "My flesh [my humanity] I will give for the life of the world." John 6:51. That was the redemption price, and to take back the price of our redemption would leave us still under the sentence of death. So also the type shows that the flesh of the sin-offering whose

blood was brought in to make atonement in the holy place was burnt, consumed, without the camp. Lev. 16:27.

Hear also our Lord's words to his disciples: "Ye call me Lord and Master, and ye say well, for so I am." He had not abdicated his office as Lord of all creation: he was still the great Prophet, Priest and King as announced before his birth - anointed with the holy spirit of his Father and with divine power and authority. He was, then, when he came to earth, the very same anointed kingly Priest he always had been, but he came in lowly form, to do a part of the priestly work which required poverty and suffering, even unto death - to give his life a ransom for many.

In this lowly form the eye of faith alone could perceive the divine glory so veiled; and that faith is the gift of God to those who seek to worship him in spirit and in truth. So our Lord indicated in his words to Peter - Matt. 16:13-17. He inquired of his disciples, "Whom do men say that I, the Son of man, am?" They said, Some say that thou art John the Baptist; some Elias, and others Jeremias or one of the prophets. He saith unto them,

But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, "Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Here was both his own acknowledgment of his human nature and his commendation of Peter's acknowledgment of his divine nature. Now observe the glimpses we have of that divine nature which were given to the people in the days of his first advent, which mightily convinced and confirmed the faith of thousands, and which are recorded by unimpeachable witnesses for the similar confirmation of our faith..

Matt. 17: 24-27. Money was required for tribute to Caesar and Peter was directed by Jesus to cast his hook into the sea and take up the fish that first cometh, and find in its mouth the exact amount of money required for the tribute then due to Caesar for himself and for the Lord. How did that money get there? How did Jesus know it was there? How did he know the right fish would come first? and know it all

to a certainty? This was not the man-power: it was the divine power that was in him, as declared by Isaiah - chapter 11:2, 3. Yet this power was not regularly ^{and never} used, to supply his earthly needs, so to place him above the needs of ordinary men, for he regularly paid tribute to Caesar (See vs. 25; Luke 20:25) as other men. This was an exceptional use of his divine power in this way, and only for the purpose of manifesting his divine nature.

Again, Luke 5:1-11, Jesus was using one of Simon Peter's fishing boats for a pulpit while he taught the multitudes on shore, and when he had left speaking he said unto Simon, Launch out into the deep and let down your nets for a draught. And Simon said, Master we have toiled all the night and have taken nothing: nevertheless at thy word I will let down the net. And the net was so filled that it began to break and he had to call his partners James and John in another ship to help gather the treasure, and they filled both boats till they were ready to sink. Literally, the blessing of obedient faith was such that there was not room enough to receive it. Mal. 3:10. And with this assurance of their Master's divine power and authority the three disciples were then called to be

fishers of men; and immediately when they had brought their boats to land they forsook all and followed him.

Again - John 21:1-14 - after three eventful years of experience with Jesus, which terminated in his crucifixion, death, burial and resurrection, and his appearance to his disciples on the first day of the week, and then his withdrawal from their sight for a few days, these same three disciples and others, fainthearted, and not knowing what else to do, started again at the old fishing trade on the same sea.

Again they toiled all night and caught nothing. In the morning a voice from the shore called to them to cast the net on the right side of the ship and assuring them of success. Again there was not room for the blessing that followed obedience, and they quickly said, It is the Lord, and with hearts encouraged and faith fortified, their commission as fishers of men was renewed, and they joyfully took up the cross of Christ as the theme of their ministry and the experience of their lives and followed after him even unto death.

See him again in the beginning of his ministry - Matt. 8:23-27 - asleep in a storm-tossed ship. Some who had seen other miracles

waked him, saying, Lord save us: we perish. Then he arose and rebuked the winds and the sea, saying to his affrighted disciples, Why are ye fearful, O ye of little faith? And there was a great calm; and the men marvelled and said, What manner of man is this that even the winds and the sea obey him?

Again, also in the early days of his ministry - Matt. 14:22-33 - the disciples, at Jesus' command, were crossing the sea to an appointed place where he would again meet them. It was night and a heavy storm had risen and threatened their destruction. In the midst of the storm, in the fourth watch of the night, a human form is seen approaching them walking upon the waves of the sea. Affrighted, and scarcely crediting the evidence of their sight, they cried out in fear. Then the familiar voice of the Master called out, "Be of good cheer, it is I, be not afraid." Then the venturesome faith of Peter replied, "Lord, if it be thou, bid me come unto thee on the water." And Jesus said, "Come." And with the command the power was communicated to Peter so that, with Jesus, he too trod the storm-tossed waves until they both came into the ship. And when they were come

into the ship the wind ceased: the Master's peace had settled both upon the waves of the sea, and upon the waves of human fear and distress. Then they that were in the ship came and worshipped him saying, Of a truth thou art the Son of God.

Now follow him in his daily ministry: see the multitudes in thousands thronging about him, bringing their sick - with fever and leprosy and all manner of diseases, and those that were lunatic, and those that were possessed with devils, and the blind, the deaf and the dumb, the lame and the halt, and he healed them all by the simple word of his power; and that, not in part only, but completely, so that the blind saw clearly, the deaf heard, the dumb spake, the lame walked, the insane were restored to normal mental conditions, the devils were cast out, and the lepers were cleansed, every one that came to him, and his power even to raise the dead was unmistakably and very publicly manifested.

Then see him again, his heart-moved with compassion toward the multitudes who had made no provision for a prolonged stay while they hung upon his marvelous words of wisdom and witnessed his mighty works. He

commands them to sit down in companies of fifty, and with five loaves and two fishes he feeds five thousand men besides the women and children. And of the fragments that remained were gathered twelve basketfuls.

All of these mighty works were indubitable proofs of that divine power which belonged to his divine nature. And John adds, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ [the Anointed], the Son of God; and that believing, ye might have life through his name." John 20:30, 31.

Chapter VIII.

The Great-Salvation

Breadth of the Great-Salvation. - Salvation out of Zion. - Where is Zion? - God is Known in Her Palaces. - Miniature Zion. - The New and the Old Contrasted. - The Day of Judgment. - The Reigning Zion. - The Great-Deliverer. - The Great-Deliverance.

"Oh that the salvation of Israel were come out of Zion!" Isa. 14:7.

"There shall come out of Zion the Deliverer." Rom. 11:26.

Salvation is the theme of the whole divine revelation, from the promise given in Eden to its culmination in the visions of the Apocalypse. The term signifies preservation, deliverance from threatened disaster; and Jehovah, our God, declares himself the Author of it, saying, "I, even I, am Jehovah and beside me there is no savior." And again Isaiah says: "The Lord Jehovah... is become my salvation." Isa. 43:10, 11; 12:2.

Breadth of the Great-Salvation.

This salvation is to be a deliverance, not of the wicked, from the disasters of which they are

clearly forewarned, and from which they are assured they shall not escape; but it is to be a deliverance of the righteous from all the evils incident to the long period of probation, and necessarily permitted during that time. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all;" but "Salvation is far from the wicked, for they seek not thy statutes." Psa. 134:19; 119:135.

This salvation of Jehovah reaches fallen, but repentant man, through the atoning sacrifice of Christ. But the salvation of repentant man is not the full compass of the great salvation, for even Christ Jesus ascribes his salvation unto Jehovah, saying unto him: "Thou art my Father, my God, and the Rock of my salvation." Compare Psa. 89:26-29; Acts 2:24-31; John 20:17; Heb. 5:7; Psa. 16:8-11. So also the whole creation is to share this salvation of God, as it is written: "For the creation was subjected to vanity, not willingly [not of its own choice], but by reason of Him who subjected it in hope; because the creation itself also shall be delivered from the bondage of corruption, into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. For the earnest expectation of the creation waiteth for the revealing of the sons of God." Rom. 8:19-22.

It has already been shown that the creation of which Paul is here speaking, is

nothing less than the whole creation of God, - "equiv-
alent to all nature" - Vincent ; "the word of un-
limited application" - The Bible Commentary .
This deliverance is to be the deliverance of worthy
character - tried as gold in the fire, and thereby
proven to have no corrupting alloy of sin : the
'deliverance of all such' "from the bondage of corrup-
tion" - from the evil which Satan introduced, and which
God in his far-seeing wisdom, permitted to take its wide
and corrupting course, in order, ~~as we have seen~~, to make
manifest the intelligent beings worthy of eternal life.
It was in this sure hope of God, of developing and proving
such worthy heirs of his eternal bounty, that the
whole creation was subjected to vanity - to the vain
folly of Satan's conspiracies. In the brave resistance
of that evil, loyal characters, both angelic and
human, have come forth as gold tried in the fire.

It was for such as these, that God built his eter-
nal mansions, and when the trial is fully accom-
plished the disturbing element shall be removed
forever, and the righteous shall be established in
everlasting peace. This, we have seen, has been
God's great object in the permission of evil during the
probation period ; and this sure hope will be realized
in what God is pleased to call a new creation, saying,
"Behold I create new heavens and a new earth." Isa.
65 : 17. "Lift up your eyes to the heavens, and look
upon the earth beneath ; for the heavens shall vanish
away like smoke and the earth shall wax old

like a garment [not the literal heavens and earth, which "abide forever," but all of that old constitution of things pertaining to the period of the universal probation], ~~wherein evil has necessarily been permitted~~; and they that dwell therein [that belong with the evil of the old order, and are proved unworthy of the everlasting life of the new heavens and earth] shall die in like manner [shall perish with the old order of things]; but my salvation shall be forever, and my righteousness shall not be abolished." Isa. 51:5, 6. A new heavens ~~and~~ and a new earth wherein dwelleth righteousness, shall supersede the heavens and earth that shall pass away. The establishment of this new heavens and new earth will include all the righteous element, both angelic and human, that is saved out of the old heaven and earth.

This then will be the great-salvation of Jehovah which shall raise high the notes of praise in heaven and in earth; as it is written - "Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains [all dominions], for the Lord hath comforted his people and will have mercy upon his afflicted." Isa. 49:13. Thus the great-salvation will be co-extensive with the invasion of sin - as wide as creation - and both angels and men will rejoice in it.

This new heavens and new earth is now in process of development - in embryo - and all things, the evil as well as the good, are, under divine

providence, working together to develop and bring forth this consummation. This is the travail of all creation; and the birth of that new, perfect and eternal order of things in heaven and in earth, which no alloy of sin or evil of any kind can ever disturb, will be the issue - the great-salvation.

Note further that the promised deliverance is not only deliverance from ~~among~~ every vestige of corrupting evil, but also a deliverance "into the liberty of the glory of the children of God." And what pen can portray that glory? for it is written, "Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him." 1 Cor. 2: 9, 10; Isa. 64: 4. Even though "God hath revealed them unto us by his spirit," our dull comprehension rises very laboriously to such altitudes of glorious vision.

Out of Zion.

For inquire, whence cometh this salvation? we have the suggested answer of Psalm 14: 7. "Oh that the salvation of Israel were come out of Zion." And of Rom. 11: 26 "There shall come out of Zion the Deliverer, etc." Then what and where is this Zion?

In the Bible use of this name it will be observed, that Zion is God's dwelling place; and that every place that he hath chosen to set his name there and to hallow with his presence is, in some sense, his Zion. Now it is literal Jerusalem, the city of the great King. Matt. 5: 35; Deut. 12: 10-14; 1 Chron. 11: 1-7 margin;

2 Sam. 5:7; 6:15-17; Psa. 122. Again, it is all Israel whom he had chosen to be his people. Isa. 51:2, 3, 16; 52:1-7; 60:1, 14, 15; Psa. 103:13, 16. Again, he chose the tribe of Judah [as] the Mount Zion which he [specially] loved. Psa. 78:68.

Then to the people of God in the Christian era, Paul says, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. 3:29. And Peter adds, "Ye are a chosen generation, a royal priesthood, an holy nation... which in time past were not a people, but are now the people of God." 1 Pet. 2:9, 10. Compare Deut. 14:2 and observe the relationship of type and antitype in the Israel after the flesh and the Israel after the spirit, the church of the new covenant in Christ. Gal. 4:28-31. Thus if all the seed of Abraham is Zion, we have not only a literal fleshy Zion, but also a spiritual Zion, the Christian church, including all true believers in Christ, while the overcomers in it correspond to the tribe of Judah, the Mount Zion which God specially loves. Psa. 78:68; Rev. 3:21, 12.

Then again, and preëminently, Zion is the proper dwelling place of Jehovah, "who hath prepared his throne in the heavens, and whose kingdom ruleth over all [all his creation]." Psa. 103:19-22. And of this it is written, "Out of Zion, the perfection of beauty, God hath shined." Psa. 50:2. And again, "Beautiful for situation, the joy of the whole earth, is Mount Zion, the farthest north, the

city of the great King. Great is Jehovah, and greatly to be praised in the city of our God, in the mountain of his holiness." Psa. 48:1, 2. See Leeser. Observe here, "Mount Zion ^{the} farthest north" - the throne of universal dominion, which Satan rebelled against and vainly sought to grasp, saying, "I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation [this Mount Zion] in the farthest end of the north, . . . I will be like the Most High." Isa. 14:13, 14. This application of the symbol to the throne of the universal dominion does not exclude its application in a minor sense also to the literal Mount Zion which represented it on the earth.

Then again, just as all Israel in the midst of which God had set his Zion, his Jerusalem, was also called his Zion in a wider sense, including the whole dominion of the city proper, so also the wide dominion of the heavenly Zion, the whole creation, in the midst of which God hath established his dwelling place, is Zion in its widest sense. And just as there were sinners in the typical Zion, Israel (Isa. 33:14), who were really aliens and strangers to it, and a disturbing element in it, causing the righteous to mourn in Zion (Isa. 61:3), so also in the great antitype, the whole creation, which has been invaded by sin's defiling host.

In this view of it, hear the Psalmist further (Psa. 48:3) - "God is known in her palaces for a refuge" -

Where are the palaces of this great Zion? Again call to mind Jesus' words, "In my Father's house are many mansions." These, we have seen, are all the starry realms of his vast creation; and all of their intelligent hosts, Paul says, have been subjected to vanity - to the vain folly of the great enemy of God, just as Job was (Job. 1:8-12) "in hope": the sure hope of securing, through that fire of trial, the pure gold of righteous character, wherewith to build the new Zion in its widest sense - the new order of things to abide eternally.

During all of that time of trial by the invasion of sin God was known in all of these "palaces," these "mansions" of his creation, "for a refuge". A refuge, mark you, is protection in the midst of danger: it is not as broad a term as salvation, which implies the cutting off of the disturbing element. So while God, in his far-seeing wisdom, permitted the invasion of sin in his broad Zion during a period of probation, he was known in all of her palaces "for a refuge" to those righteous souls who put their trust in him, just as he is now known in the earth to the righteous in similar trial.

In this view of it we are further invited (vs. 12-14) in thought, to "walk about this Zion, and go round about her," and to "consider her palaces," just as, in preceding chapters, we have been doing; and to "tell the towers thereof," the place

of refuge in every realm, for "The name of the Lord is [in all of them] a strong tower. The righteous runneth into it; and is safe." Prov. 18:10. And his dear Son has ever been the tower of defence, as it is written: "And thou, O Tower of the flock [the universal flock - the whole family of God in heaven and in earth], the strong-hold of the daughter of Zion, unto thee shall it come, even the first dominion - the universal, everlasting dominion which shall not pass away." Micah 4:8; Dan. 7:14.

Also "mark ye well her bulwarks." Every righteous character developed and maintained among the hosts of heaven in the long period of their trial became in turn a bulwark, a defence, reared by the spirit of God against the enemy, saying in effect - "Thus far shalt thou come, but no farther, and here shall thy proud waves be stayed." - just as every righteous character developed upon earth becomes a similar bulwark here. Yes, "mark ye well her bulwarks" - the mighty hosts of God's elect angels, who, in the midst of a long subtle, severe and deceptive trial, maintained their first estate of righteousness and holiness. And then mark further that, while God was a strong tower of refuge in the midst of trial, after the trial had run its course and accomplished its purpose, he became to them the great and final bulwark of defense against the enemy, when the whole defiling host were cast out of the heavens and barred by his mighty power from ever invading those palaces again.

"Consider" all these things, "that ye may

tell it to the generation following. "For this God" who has wrought so wondrously, whose mighty arm of power has been made bare in the sight of all the nations of creation, "is" also "our God forever and ever: he will be our guide even unto death." ^{Psa. 48} Psa. 13, 14. Just as he conducted those angels who put their trust in him to the end of their trial victoriously, so will he show unto us the path of life, and finally, "he will beautify the meek with salvation." Psa. 16: 11; 149: 4. He is now our strong tower of defence against a very present foe, but the full coming of his great salvation means the final destruction of the wicked, and the everlasting rest, security and peace of the righteous.

Miniature Zion.

While we thus see great Zion, the city of our God, both as the height of his Sanctuary, and the breadth of his creation, we have also seen that every place which God hath honored to set his name there and to hallow as his dwelling place is a miniature Zion, patterned after the heavenly habitation of God, and suited to the conditions of his local dominions, whether it be the movable Tabernacle of the wilderness in the midst of a sojourning people; or Jerusalem and all Israel; or, during the Christian dispensation, Christ and his church militant. And Zion in any of these minor senses is a daughter of the heavenly Zion: hence the term - "Daughter of Zion" - so frequently applied to them.

It is out of Zion in all of these senses that salvation comes. It comes straight from the throne of God, the "Zion farthest north," for God sent his only-begotten Son from that glorious altitude to bring this salvation; and he came by way of the earthly Zion, as the Son of Abraham and of David who sat upon its throne. And he is the Head of the church, the present Zion, which is the spiritual seed of Abraham, for whose manifestation with Christ in the glory of the heavenly Zion, the whole creation waits. It comes also, as we shall see, in the labor of all creation, the wide Zion, and in the birth-pangs which shall issue in the final delivery of the new creation - the new heavens and the new earth. Rom. 8: 19, 22. For in prophetic vision the description of the great-salvation is that of a new heavens and a new earth, a new Jerusalem, a new Zion: "And I saw a new heaven and a new earth, for the first heaven and the first-earth were passed away, and there was no more sea." Rev. 21: 1, 2. Observe here that the presence of the new heavens and the new earth is based upon the fact that the former heavens and earth have passed away. There is no room for the old and the new to stand together. Thus the old is fully replaced by the new, and the dimensions are equal. The former is that universal condition of things which characterizes the long period of the universal probation, and which is destined therefore to pass away when probation ends. The latter is the consummation of God's eternal purpose in that perfect universal order of things which shall endure eternally.

This relationship of old and new, however, pertains

only to the dominions of Jehovah - his whole creation -
and in no sense to his throne - "the heaven of heav-
ens", the "Gion farthest-north." From eternity to
eternity his throne is established and needs no
renewing. It is far above the heavens we are con-
sidering, and always so presented in prophetic
vision. Compare also Heb. 8:1 and 7:26.

To be joined to top of VIII-12.

~~things which characterizes the long period of the universal probation, and which is destined therefore to pass away when probation ends. The latter is the consummation of God's eternal purpose in that perfect-universal order of things which shall endure forever.~~ ^{eternally} ^{over}

A Day of Judgment.

The old order of things, which necessarily permitted the invasion of sin for the proving and testing of character, closes with a day of judgment, a period of a thousand years, and God has committed this judgment to his Son, whose judicial authority is also amply supported by fulness of executive power. This millennial day of judgment is therefore the time when every wilful violator of the divine law, both angelic and human, shall be called to a final account; and in the end of it, all the wicked will be destroyed, to the relief, comfort and peace of all the righteous, and the pure gold of tried righteous character will come forth without any alloy of sin. Then "Behold the tabernacle of God with men; and he will dwell with them." Rev. 21:3, 4. So here will be his earthly Zion. And similarly in every realm of his wide dominion God will dwell with his people, and the whole creation will be his new Zion in its widest sense. Thus in the end of Christ's millennial reign of judgment—the new heavens and the new earth, the new Jerusalem, ^{the new} Zion in its widest sense is born, and Christ is seen as the great Deliverer.

Until that time the great salvation is not complete: nor can it be until the wicked are all destroyed, for God regards the whole creation as unclean as long as even one sinner lives in its remotest realm. Num. 35: 31-34. although since Satan and his angels were cast out of the heavens, there is no sin any where save on the earth. Matt. 6: 10. It is for this clean universe, this new heavens and earth, entirely freed from all the reproach and entailments of sin, as well as from sin itself, that the whole creation waits, and travails in pain together to bring it forth.

The Reigning Zion.

But where is Zion, the church of Christ? Must she yet wait for that distant consummation, the birth of the new heavens and new earth? Ah no, for she is the bride of Christ, and joint-heir with him of his kingdom and glory. She therefore belongs to the reigning Zion; and if her Lord is on the throne of his millennial kingdom, so is she (Rev. 20: 4); or if he is on the throne of his universal and eternal kingdom at the right hand of the Majesty in the heavens, lo, she is there. Rev. 3: 21; Eph. 1: 17-23. We will not digress here to mark the amazing glory of her high exaltation, only wishing to note now the fact of it, and to see that the church in glory is part of the reigning Zion - the "Zion farthest north" - out of which comes the full

salvation to all the righteous of the whole creation.

Do we inquire, How can these things be? Is not the church of the earth earthy? and is not her divine Head the Lord from heaven? (Yes: but she is to be "changed," and made like her Lord, that she may be with him where he is and behold and share his glory. See 1 Cor. 15: 51, where only the church, and not the whole world, is addressed. Also 1 John 3: 2; 2 Pet. 1: 4. and John 17: 24.

It is manifest then that the church of Christ will be delivered from the bondage of corruption into the glory of her inheritance a thousand years in advance of the full deliverance of the whole creation, which is to be brought to pass through the instrumentality of these heirs of God and joint-heirs with Christ, in coöperation with him during his millennial reign. Since she is to be changed from her present low estate into the divine likeness of her Lord, and thus equipped for the great work, she herself must of necessity be delivered first from the bondage of corruption. And so it is written - Col. 3: 4 - "When Christ who is our life shall appear, then shall ye also appear with him in glory."

The Earthly Zion.

But again we inquire, Where is the earthly Zion - the seed of Abraham according to the flesh? Are there not promises that point

to an early deliverance and a high exaltation of God's chosen people Israel?

Yes there is to be an earthly phase of the kingdom of God in which the long list of overcoming saints who lived and died prior to the first-advent of Christ-will have their great-reward. To these Paul calls our attention in Hebrews, eleventh chapter. And to these the Psalmist prophetically refers as the virgins, the companions of the bride of Christ-when the kingdom is established, saying, "With gladness and rejoicing shall they be brought: they shall enter into the King's Palace"-into the coming kingdom, as its earthly royalty, and as its messengers to receive the law from the heavenly Zion and to send it forth from Jerusalem. Isa. 2:2,3.

This list of worthy ones which Paul names in part, but does not attempt to number ^{Heb II:} (vs. 32-38) will be the world's new aristocracy. The discipline and training of many noted characters in Israel during their age of exclusive divine favor has eminently fitted them to be the new "princes in all the earth;" for the prophet addressing Christ, says, "Instead of thy fathers shall be thy children, whom thou mayst make princes in all the earth." Psa. 45:16. Abraham, Isaac, Jacob, David were the fathers of Christ according to the flesh, but in their resurrection, Christ is

their father, life-giver, and they are his children. The whole nation of Israel will again be the chief nation in all the earth, when their blindness is turned away (as it will be suddenly - Rom. 11:25-28), and when the divine discipline shall have purged away their dross and taken away all their tin. Then will God restore their judges as at the first, and their counsellors as at the beginning: afterward they shall be called The city of righteousness, the faithful city, The city of the Lord, the Zion of the Holy One of Israel." See Isa. 1:25, 26; 60:14-22.

Thus the earthly Zion will be established, and, in coöperation with the heavenly Zion, as its visible agents on the earth, will carry forward the great work of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:19-21. The completion of that work of restitution within the millennial day of Jesus Christ will be the full realisation of the great salvation in the earth. By it the prince of this world will be completely overthrown and his kingdom -

Great Babylon, will be Destroyed.

No other power than the Almighty Arm of the Lord, so exercised, could thus deal with the mighty, cunning, subtle, deceptive, all-pervading and strongly intrenched power of the prince of this world, and rescue our fallen race from its deadly grip.

In that day shall this song be sung in the

land of Judah: We have a strong city [the city for which Abraham looked - Heb. 11:10]; salvation will God appoint for walls and bulwarks. . . . O Lord our God, other lords beside thee have had dominion over us, but of thee only would we make mention - of thy name. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them and made every memorial of them to perish. . . . Like as a woman with child, . . . so have we been in thy sight - O Lord. . . . We have as it were brought forth wind; we have not wrought any deliverance in the earth." But lo, "Sing O ye heavens, for the Lord hath done it." Isa: 26: 1, 13-18; 44: 23.

Thus also the destroyer, Satan, and all his host, cast out of the heavens long ago and reserved in the earth, their prison, under chains of darkness unto the judgment of the great day (Jude 6), together with all the wicked of the earth, shall finally perish, and the strong bulwarks of established righteous character, proved as gold in the fire, will be the eternal safeguards of the new Zion in its widest, its universal extent. Then will the will of God be done in earth as it is now done in heaven; and no place in God's vast creation will be polluted by sin, or will longer bear the reproach of it, for God will have a clean universe.

"Thus with violence shall that great city,

Babylon [Satan's dominion in its widest sense, including both fallen angels and wicked men] be thrown down, and shall be found no more at all." Rev. 18:21. There will not be one spot in the whole creation of God - his wide Zion - reeking with the pollution of devilish hate and wickedness from which the pure holy mind of God or Christ or angels or redeemed men will turn away in horror. There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Rev. 21:27.

Zion Established.

Thus when John looks through the telescope of inspired prophetic vision he sees "a new heaven and a new earth, for the first heaven and the first earth were passed away [so making room for it-], and there was no more sea" - with restless raging waves foaming out their own shame. Jude 13; Rev. 21:1.

This is his first view, a glimpse of the work accomplished, of the city, Zion, in its widest sense, established in glory and beauty and everlasting peace. No further description of what he saw is attempted. How could it be? The present language of earth is inadequate to the expression of such heights of rapture. Guided by the Word of inspiration it can better be imagined than described. Let

exalted thought take the wings of the morning and
tour the glittering hosts of the heavenly mansions
and catch the notes of praise from angel tongues
and lyres; and scent the delectable perfumes
of the bloom and beauty of that paradise in every
realm; and breathe the sweet spirit of peace and
love and joy and praise that pervades the whole
^{creation} Zion in its widest sense: The hush of adoring
silence must be the first inspiration.

So John seems to stand before this vision
of the new heavens and the new earth. The cur-
tain drops. It rises again (vs. 2-8) and a view
is presented of the holy city, the New Jerusalem,
Zion, coming down to men. How can this
be? It cannot be Zion, ^{the heavenly} Jerusalem, in the sense
of Jehovah's throne, coming down to this earthly
realm; nor of his universal dominion. What
then? It is the coming of the new order of
things, the kingdom of God to this earthly
province of his dominion. It is the earthly
phase of the heavenly kingdom, a minia-
ture Zion, being established on the earth, as
there will also be similar establishments in
every other realm of creation - the "new heavens."

X It is "prepared as a bride adorned for
her husband." Compare Isa. 62:5. Those who will
compose it are the ancient worthies referred to by
Paul in Heb. 11. Their preparation was that of worthy
and the redeemed & glorified nation of Israel.

character; and having been redeemed, proved and found worthy through Christ, they come forth in the resurrection, ^{person} ready - "prepared" - for their new office. They constitute the New Jerusalem on earth. And a voice from heaven announces the fact, saying, "Behold the tabernacle of God is with men, and he will dwell with them etc. This is his earthly dwelling place, his earthly Zion. vs. 3-8. "And all nations shall flow into it." (Isa v. 2)

Again the curtain drops, and an angel talks with John (vs. 9-11) saying, "Come hither, I will show thee the bride, the Lamb's wife." This is not the earthly Zion of vs. 2-8, which is "the tabernacle of God with men" - vs. 3, but ~~it~~ ^{this} is the heavenly Zion, "the Lamb's wife," the church of Christ, a description of whose heavenly glory follows. And John says - "He carried me away in the spirit to a great and high mountain" - to the height of God's holy Mount-Zion, the throne of God, where, prophetically, he not only sees Christ and his joint-heirs enthroned in glory at the right-hand of the Majesty in the heavens, as described in the following verses, but from that exalted altitude whence alone, as we have seen, a view of the whole creation could be gained, he also sees the activities of this reigning Zion - the New Jerusalem coming down from thence - the new order of things being established in every realm of the whole creation, under the supervision of these exalted heirs of God, for which the whole creation has been waiting
Rom. 8:19.

all this is prepared to a bride prepared for her husband

Observe, it is in spirit, in exalted mental vision, that John was thus transported; and that this transport was not for himself alone, but that thus he might show to the church militant, for her encouragement and comfort, the glory and blessedness of her "high calling". Rev. 1:1-3; Eph. 1:15-23. It is therefore to the intent that she, in spirit, may follow his leading. But to do so she must, at least mentally, withdraw to some Patmos solitude where the distracting sights and sounds of earth will not interrupt the soaring thought, led, not by human imagination, but by the spirit of God, through the word of his testimony.

"And he showed me that great city, the holy Jerusalem, ^[in its gracious activities] descending out of heaven from God, having the glory of God, and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." This is "the Lamb's wife", the heavenly Jerusalem - the reigning kingdom of God and of Christ. Rev. 3:21. Here is the completed, divine royal family of the whole universe established in glory and power and beauty for the everlasting ages. Here is the Christ complete - Head and body - "the full development of him [Christ] who is filling all things with all" - with all the blessings decreed in God's eternal purpose. Eph. 1:23. ^{Diaglott}

This is the Zion that Jehovah hath specially chosen, as David said prophetically - "For Jehovah hath chosen Zion, he hath desired it for his habitation, saying, This is my rest forever; here will I dwell, for I have desired it." Ps. 132:13, 14; 68:16.

This then is the completeness of the divine felicity, the rapture of that perfect oneness for which our Lord prayed, the reward of Jehovah himself, who has so patiently endured for ages the necessary process to reach this culmination of his loving and benevolent purpose. In the entire presentation it will be observed, the description is not that of its physical proportions, materials, arrangement etc., but of its spiritual glory:—

"The Queen in Gold of Ophir."

"And the city was pure gold like unto clear glass." Rev. 21:18, 21. "Pure gold" is here used as a symbol of the divine nature of the heavenly city; and it is worthy of note that other figures representing it also employ the same symbol; and for the same purpose. This calls to mind David's prophetic description of the bride of the King's Son: "Upon thy right hand did stand the queen in gold of Ophir The King's daughter is all glorious within; her clothing is of wrought-gold." Psa. 45:9, 13. We are also reminded of the fact that all the furnishings of the Holy and Most-Holy places in the typical tabernacle and temple were of gold. See Exod. 36:34-38; 37:1-28, which things, Paul says, are figures of the true tabernacle which the Lord pitched, and not man — of the throne of the Majesty in the heavens (Heb. 8:1, 2; 9:9, 24) calling special attention to the golden furnishings within the

Holy and the Most-Holy, where only the priests might approach Jehovah's presence; while beyond these, in the court of the tabernacle, the furnishings are significantly of brass, symbolizing a nature there inferior to the divine. This same feature is also seen in these apartments in the temple. See 1 Kings 6: ¹⁶⁻³⁵.

While holiness becometh all the courts of our God, both those represented by the inner sanctuary, and those beyond it, in this particular use of the most precious of all metals in the inner sanctuary, we have a striking symbol of the most glorious of all natures there - the divine nature of the royal family within that "tabernacle in the heavens". Thus the city of gold, the Zion farthest north, the holy Jerusalem in the highest sense, is shown to be the divine city, the metropolis of all creation, the seat of the heavenly government. This is "the holy Jerusalem... having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high.... And the building of the wall of it was of jasper.... And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.... And the foundations of the wall of the city were garnished with all manner of precious stones." ^{REV 21:} 11, 12, 18, 14, 19, 20.

Thus in the use of the most-precious things the earth affords, God seeks to convey to the minds

of his people some idea of the glory of the final inheritance of his elect-church, the bride of Christ, and joint-heir with him, of all things. Yet the most precious of earthly symbols necessarily fall immeasurably short of that glory of God which is above the earth and heavens, wherewith she is clothed.

"The glory of God": what then is it? Is it at all like the tinsel of earthly royalty - the glitter of gold, the gleam of purple and scarlet, the flash of diamonds and rubies and pearls? Ah no: these are but symbols of the divine glory of that heavenly royalty which cannot be better expressed in the language of earth.

"To whom then will ye liken God? or what likeness will ye compare unto him? . . . It is he that sitteth upon the circle of the earth and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. . . . To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high and behold, who hath created these things, that bringeth out their host by number; he calleth them all by names." - Isa. 40: 18, 22, 25, 26; also 46: 5, 8, 9 - and say what is the ineffable glory of God. Can mortal tongue express it, or brush paint it, or the most sublime imagery portray it? Their baffled skill unites in one testimony - that "eye hath not seen, nor ear heard, neither hath entered into the heart of man" a clear conception of the glory of God which shall clothe the heavenly Jerusalem - Christ and his bride; for "it doth not yet appear what we shall be" when

made like our Lord and Head, who is "the express image of the Father's person," except that there will be "an exceeding and eternal weight of glory" upon this Zion of the Holy One of Israel. "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." "Over all the glory shall be a covering." Jer. 2:5; Isa. 4:5; Rev. 21:11, 23.

This glory of God, the glory of the divine nature and all that pertains to it, which is entirely beyond our present comprehension, this wall of fire, of gleaming jasper clear as crystal, is the great and high wall ^{enclosing} this city of God, the Zion farthest north. The foundations upon which all of this glory is superimposed are next prominent in the description: what are they? Peter, likening it to a temple, says they are "living stones... chosen of God, and precious" - the several members of the overcoming church of Christ. 1 Pet. 2:1-5. And Paul says, "Ye are... ~~xxx~~ built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth ^{into} unto an holy temple in the Lord. In whom ye also are builded up together for an habitation of God through the spirit." Eph. 2:20-22.

In harmony with this we find the twelve foundations of the heavenly Jerusalem bearing the names of the twelve apostles, and all other members of the overcoming church described as "all manner of precious stones" wherewith the foundations are

garnished; and over all is the effulgent-glory of God, the jasper wall, the wall of fire. And so the light of the city is "like unto that of a stone most-precious, even like a jasper stone clear as crystal."

This is the great salvation of the elect church - the salvation of Jehovah surely, who rescued even his beloved Son, the great Head of the church, from the power of the grave; and having through him redeemed his people, with him he also freely gives them all things. Rom. 8:32. O if some of the precious living stones now undergoing the painful processes of grinding and polishing, could but understand this, how readily would they say with Paul - "These light-afflictions are not worthy to be compared with the glory which shall be revealed in us."

Thus arrayed in the divine glory, Zion, this city which God hath chosen for his habitation, saying, "This is my rest-forever: here will I dwell, for I have desired it," is set forth as his choicest treasure, of which it is said, "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." "Thou shalt be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God." Isa. 62:3, 5. "They shall be as the stones of a crown lifted up as an ensign upon his land" - True of the literal, but pre-eminently of the spiritual Zion. Zech. 9:6. Thus will he raise us up together in Christ-Jesus. Eph. 2:5-7.

And not only is the divine glory the covering wall of Zion, but the divine presence will be "the glory in the midst of her." *Jeck. 2:5*. "And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." *Rev. 21:22, 23*.

And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed twelve thousand furlongs. "The length and the breadth and the height of it are equal." *Rev. 21:16*. Thus it presents a perfect square to each of the four points of the compass (*vs. 13*) - a beautiful symbol of the exact and symmetrical proportions of divine justice and judgment, which thus the whole creation will view and surely recognize, saying, "Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." *Rev. 5:13*.

This presentation of the perfect square upon every side is also the proof of the solidity and permanence of this heavenly kingdom. It is in symbol a cube: it is solidly divine, all glorious within and without, transparent and radiant with the divine glory of nature and goodness and majesty and power. It is an exceeding and eternal weight of glory, "a kingdom

which cannot be moved."

And the nations of them which are saved [all the nations of the whole creation - all the holy angels and all redeemed men - all that are counted worthy of the great salvation] shall walk in the light of it." ^{Rev. 21:} vs. 24. It is for this manifestation of the sons of God as the heavenly Zion, the heavenly Jerusalem, that the whole creation waits. Rom. 8:19. Its glory and its bliss are not self-centered, but ever diffusive. Godlike, its joy is ever in giving and loving and blessing, and in receiving in return the benedictions of grateful hearts!

"And the city had twelve gates, and at the gates twelve angels, and names written thereon which are the names of the twelve tribes of the children of Israel: On the east three gates, on the north three gates, on the south three gates, and on the west three gates. And the twelve gates were twelve pearls; every several gate was one pearl. And the gates of it shall not be shut at all by day, for there shall be no night there. And they shall bring the glory and honor of the nations into it." ^{Rev. 21:} verses 12, 13, 21, 25, 26.

What have we here but another testimony in eloquent symbol of the ever benevolent purpose of our God? This glorious establishment is at once the felicity and reward of Jehovah himself, and the glory of his universal Israel. Note here Paul's expression in Eph. 1:18-

the riches of the glory of his inheritance in the saints. So our God regards it. Its ever open gates, three on each side and severally inscribed with the names of the tribes, are a standing invitation to the whole universal Israel of God (represented typically by the twelve tribes of literal Israel) to find welcome access - of course through their representatives in the various local phases of the kingdom in every realm of creation. Its glory is the light in which they walk: it is their "sun", and in its presence there can be no night. Its perfect lines of righteousness constitute their everlasting security, and its open gates are for their blessing.

These open gates of the heavenly Jerusalem - the Zion farthest north - call to mind our Lord's words to Nathaniel (John 1:51). "Ye shall see heaven open, and the angels of God ascending and descending before the Son of man"; and also Jacob's prophetic dream of the ladder from earth to heaven, with the Lord above, and the angels of God ascending and descending upon it. Gen. 28:12, 13. Thus is shown the fact that there will be communication between the heavenly and the earthly phases of the kingdom of God: between the Zion farthest north and the miniature Zion, Jerusalem, on earth; for "Out of Zion [the heavenly] shall go forth the law; and the word of the Lord from Jerusalem [the earthly]". Isa. 2:3; Micah 4:2. And in like manner will the divine government be administered in every realm of creation.

"And at the gates twelve angels". Here we are reminded of our Lord's promise to his twelve apostles. - Math. 19:28 - "When the Son of man shall sit ⁱⁿ the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." And in prophetic vision John says, "I saw thrones, and they sat upon them, and judgment was given unto them." Rev. 20:4; 3:21.

The thrones or places of judgment in Israel were at the gates of the city. See Deut. 16:18; 21:19; 25:7; Josh. 20:4; Ruth 4:1-12; 2 Sam. 15:2; 19:8; 1 Kings 22:10; 2 Chron. 18:9; Job. 29:7-17; Prov. 22:22; 31:23; Jer. 17:19, 20; Lam. 5:14; Amos 5:10; Zech. 8:16. So the gates of the heavenly Zion are the "twelve thrones" of the "twelve tribes" of the universal Israel of God. And to these thrones of judgment the twelve apostles are severally appointed by our Lord Jesus, as he said - Luke 22:29, 30 - "I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." The promise indicates the joint-heirship with Christ in his heavenly kingdom to which Paul afterward refers in Rom. 8:17, and to the orderly apportionment of the service of that heavenly government of the whole creation.

Let us bear in mind that the kingdom appointed unto Christ by the Father is the everlasting

kingdom (Dan. 7:14) and that the twelve apostles, and the whole overcoming church (Rev. 3:21) of which they are the foundations, are to be with him where he is (John 17:24) as joint-heirs with him of all things Rom. 8:17; 1 Cor. 3:21-23. Thus the reference of Luke 22:29, 30 is not to the millennial kingdom on earth, but to the universal and eternal kingdom of Christ and his joint-heirs. See also 2 Pet. 1:11.

Let us bear in mind also that these thrones of judgment will be necessary in the universal dominion to all eternity, for although there will be no sin to deal with after the new order of things shall have been established, the great-universal family of God will not be left then to steer its own course without the divine guidance. Divine paternal wisdom will always issue in blessed legislation from the throne of the Majesty in the heavens to every realm of his vast dominion:—first through the glorified church under Christ-Jesus its Head, and then through his local representatives, the established kings and princes in every realm, corresponding to the earthly phase of the kingdom on earth. Thus divine wisdom will always direct and overrule in all the affairs of state, in the vast-universal empire, and the divine law will be the universal and eternal standard of righteousness. While the twelve apostles are here pointed

out as the presiding judges appointed by our Lord in these twelve heavenly courts, we are also shown that the whole glorified church is to be associated in the universal government, for says Paul, "Know ye not that we shall judge angels?" 1 Cor. 6:2, 3.

"And the twelve gates were twelve pearls; every several gate was of one pearl." Not only are the twelve apostles to be the presiding judges, the kings, at the twelve entrances of the heavenly Jerusalem, but the symbolism of the gates themselves points both to their glory in the kingdom and to the process by which they were fitted for it. For just as the valued and beautiful pearl was at first an unwelcome object in the shell of the oyster, in which condition its beauty and its worth were acquired, so the church, which is in the world, but not of it, acquires her beautiful character. And what is true of the whole overcoming church is specially true of its pioneer representatives, the twelve apostles. In the severe discipline of their experience they became pearls of exceeding value in God's estimation.

The open gates of the heavenly Jerusalem also tell of the universal peace. In ancient times the gates of cities were always closed at night, and at any time when danger from enemies was suspected; but when this heavenly city shall be established there will neither be night nor enemies. This kingdom will be a kingdom of light and peace.

and blessing to the whole family of God in heaven and in earth.

This is figuratively set forth in the vision by "the river of the water of life, clear as crystal, proceeding out of the ^{throne} ~~thrown~~ of God and of the Lamb." Rev. 22:1. This is the stream of divine favor flowing freely through Christ-Jesus and his joint-heirs to the whole creation. Ezekiel also describes this river of divine grace [Ezek. 47:1-12.] and shows that it widens and deepens as the years of eternity roll on. At first it is ankle-deep; later it has risen to the knees; then to the loins. Then it can no longer be forded: it is a river to swim in. Thus shall the whole creation be abundantly watered.

And on either side of this flowing stream of divine favor shall flourish the trees of life (Rev. 22:2) - every good thing required for the sustenance and happiness of the great family of God. In the earth it will mean fertile soil, abundant showers, genial sunshine, bountiful harvests, communion and fellowship with God [Note Ezek. 48:35], love, joy and peace in human fellowship and worship, and every good thing that the regenerated heart of man can desire; for "there shall be no more curse." Rev. 22:3. It will be Paradise restored - "the creation delivered from the bondage of corruption into the

liberty of the glory of the children of God." Rom. 8:21;
R.V. Compare Gen. 2:8-10; Rev. 22:1-3; Ezek 47:
1-12; 48:35.

Frontispiece for Vol. VII
Eternal Purpose

OUR HOPE.

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IV. The solemn warning.

And now ye Kings, be wise!
Be instructed ye judges of the earth!
Serve Jehovah with fear
And rejoice with trembling.
Kiss the Son lest he be angry
And ye perish in the way,
For soon his wrath will be kindled.
Blessed all that trust in Him.—Vs. 10-12.

An application of this solemn warning can be made for our times. It is a call to acknowledge Him and do homage to the Son. It gives assurance once more that His wrath will soon be kindled and that blessedness is still in store for all who put their trust in Him. The exhortation however has a special meaning to the time preceding His coming in wrath, when mercy still lingers, and during His reign ~~over the earth~~ these words too will find a fulfillment. The Kings will have to come before Him and serve Jehovah and do homage to the Son. Swift judgment will overtake those who refuse His authority.

~~Hope Deferred.~~

How oft the morn has cheated us,
As with unsleeping eye,
We lay upon our silent couch,
And watched the changing sky.

How often, as the heavy hours
Stole by with endless haste,
We've said, Ah now the dawn begins,
The weary night is past.

Hours went and came, but yet no streak
On eastern cloud or hill,
We looked in vain, no sign appeared,
'Twas night and silence still.

'Twas but the starlight, not the sun,
The moonlight, not the day;
We thought it was the dawn, but now
That dawn seems far away.

Before
Chap 12
Time appointed

"They shall wait for me."

'Tis thus, beguiled with fond desire,
And sick with hope deferred,
The watching Church, with eager ear,
The well-known cry has heard:—

"He whom you look for is at hand,
Both hope and fear are done!"
No, 'tis not yet,—and still she waits
The still unrisen sun.

Age after age, in love and faith,
She has with longing eye
Been watching every streak of dawn
In yon perplexing sky.

And shall she now give up her trust,
And turn her eye away,
As if there were no sun for her,
No hope of light and day?

She will not, for she knows how sure
The promise of her Lord;
She will not, for she knows how true
Is the unchanging word.

The morn shall come; nay He himself,
Brighter than morn's best ray,
Shall come to bid the night depart,
And bring at last the day.

Then shall the weary night-watch cease,
When, counting each lone hour,
She marked the shadows flitting by
The lattice of her tower.

'Twas not in vain she kept the watch
When all around her slept;
'Twas not in vain she waited thus,
And loved, and longed, and wept.

It dawns at last, the long-loved morn,
It comes, the meeting-day,
And in its joys shall be forgot
The sorrows of delay.

H. BONAR.

See Lam. 3:26; Luke 12:35, 36; Rom. 8:

24, 25.

Chapter IX.

The Plan of Redemption.

For Humanity Only, and Why. -
Subjected in Hope. - Justly Con-
demned. - In Love and Mercy Re-
deemed. - Triumphant Restored. - Rela-
tionship of the Plan of Redemption to
the Eternal Purpose.

"Ye are bought with a price." "Ye were not
~~with~~ ^{with} corruptible things, ~~gold~~ ^{gold},
and gold, . . . but with the precious blood of
Christ, as of a lamb without blemish and with-
out spot." 1 Cor. 6:20; 1 Pet. 1:18, 19.

While the plan of salvation as present-
ed in the preceding chapter, is seen to be as
wide as creation, and to include all of the salva-
ble element of the whole creation, the plan of
redemption belongs exclusively to humanity;
for though a host of angels have sinned, it
is clear from testimony already considered,
that no provision has been made for their
recovery. The reason for this becomes manifest
as the purpose and plan of God unfolds.
Of the plan of human redemption, as
of the broader plan of salvation just

considered, ^{and} which includes it, it is likewise true that Jehovah alone is the Author, and hence that he is primarily the Savior of men, as he declares. Isa. 43:10, 11. - Yet in a secondary sense, his only-begotten Son is presented as our Savior. Matt. 1:21; Acts 5:31. Here let us again call to mind the responsibilities of the Son of God as the great Chief Executive in a dominion founded by Jehovah in absolute righteousness, and destined for eternal duration. We have already considered him in his priestly (fatherly) office, and have noted how, ~~therefore~~ ^{therefore}, the government is upon his shoulders.

We have observed that in accepting the office of fatherhood and priesthood to the prospective creation he became the willing sponsor for all - the surety to Jehovah, the great Legislator and supreme Lord of all, that his righteous law should be maintained and honored, and that all his purposes in regard to this great family should be accomplished. If any individual of that family should sin and thus come short of the glory of God, he was in perfect harmony with the just-sentence of the divine law - death.

Thus while from the beginning of creation there was an individual responsibility vested in every intelligent being, there was also a corporate responsibility vested in the Son of God - the priestly responsibility of a father for a great and growing universal family.

True to this responsibility we find him ever active in all the affairs of his great family in heaven and in earth, as already noted. And if to humanity he has given a written revelation to acquaint men with God and with his mighty works, and to declare to them his testimonies, in some equally clear manner the heavenly hosts undoubtedly have all been instructed. And if to believing men have been given the illuminating influences of the holy Spirit of God to guide into all truth, that holy spirit has not been withheld from the believing hosts of other intelligent beings, all of whom are under the same divine law and ^{subject} to its operations.

In the case of angels, long experience with and clear knowledge of God manifestly preceded their trial; for even Satan is described as at one time glorious in the perfection of beauty, and an agent of universal blessing, commanding the love, esteem and confidence of the whole creation. Such wide and powerful influence necessitated time for its acquisition; and it was when a pinnacle of glory and honor had been attained, necessarily after the lapse of long time, that the very height of his glory suggested the disloyal thoughts of pride and ambition.

After such acquaintance with God, such knowledge of his holy law, and such experience of his grace, his crime was that of high treason.

nonetheless

And none the less was the sin of all those angels who enlisted with him in the same unholy cause. A redemption of such sinners would be utterly useless; for the hardening of the heart - necessary to such measures of presumption and violence would make it callous to any measures of love or mercy that could be devised.

Humanity is warned against such presumptuous wilful sin, from which it is "impossible" to renew the sinner unto repentance. See Heb. 6:4-6; 10:26-31. The sin of all of those angels which kept not their first-estate of purity was thus equivalent to this "sin unto death," which men also may commit after they have been individually enlightened as the angels were previous to their trial. Consequently, there is no redemption provided for fallen angels. Nor will there ever be, for it is written - "Now once in the consummation of the ages, hath he [our Lord Jesus] appeared to put away sin by the sacrifice of himself." Heb. 9:26. and though "he died unto sin once, ... being raised from the dead, he dieth no more: death hath no more dominion over him." Rom. 6:9, 10. And moreover, in order to redeem humanity, it was necessary that he should take our human nature that so the exact penalty of the law might be paid, viz., a life for a life, a man's life for a man's life. Dent. 19:21; Exod. 21:23-25 - for since by man came

death, by man also must come the resurrection, the deliverance from death. 1 Cor. 15: 21, 22. "Wherefore when he cometh into the world, he saith, . . . a body [a human body] hast thou prepared me, . . . Lo I come to do thy will, O God." Heb. 10: 5, 7. But the nature of angels he never took. Heb. 2: 14-16. Nor do the fallen angels hope for deliverance having no such promise, but on the contrary, the assurance of final destruction. In view of that coming judgment, we are told that "the devils believe and tremble." Jas. 2: 19; See also Matt. 8: 29; Mark 1: 24; Luke 4: 34, 41.

The Plight of Humanity.

The case of humanity has been just the reverse of that of the angels, for the human race was tried representatively in its progenitor, Adam; and that in the very dawn of human existence when knowledge and experience were but ^{meager} meagre. And when the operation of the divine law - "the perfect law of liberty" - which necessarily requires absolute perfection as the unqualified condition of everlasting life, brought upon them its penalty - death - the whole race by the law of heredity was involved both in the sin and in its penalty, before they were born. The purpose of this law of heredity, when not thus perverted by sin, was to link the whole race in a sacred bond of brotherhood; but this bond, ordained to life and happiness, proved thus through sin to be unto death. But, in the far-seeing wisdom of God, there was a still deeper purpose in this law of heredity which involved us all in one man's sin and penalty, for this

seeming calamity made possible the redemption of the whole race by one, the man Christ Jesus. Rom. 5: 12, 18-21; 11: 32-36.

Our plight was vastly different then from that of the angels, and our condition was most pitiable, though the sentence was just and right, because to grant ~~to~~ eternal life to any being short of perfection would introduce sin into the new order of things, and so perpetuate the evils which God hath promised shall never enter there: "There shall in no wise enter into it any thing that defileth." Rev. 21: 27. It would be to unsettle the very foundations of the divine government, as we observed when considering the divine law. Therefore the sentence of death was not only just, but it was imperative. God could not do otherwise and be just, and in justice secure his pledges of eternal peace, prosperity and happiness to the righteous.

So since the divine standard of righteousness must be maintained, any means devised for our deliverance could only become effective after first satisfying the claims of this penalty of sin which had been justly passed upon us. It should be observed that Adam's sin, while it was truly sin, and fraught with the inevitable consequences of sin to himself and to his posterity, was not such a sin as that described in Heb. 6: 4-8, for knowledge and experience were necessarily ^{meager} ~~meagre~~, and repentance was not impossible, either with Adam and Eve or with their posterity.

Their sin was like the sin of a young child curiously tampering with the thing forbidden. The child is told not to meddle with fire, that fire is destructive and will burn him to death. A deceiver tells him this is false, that fire will not destroy him: he ventures the experiment to see for himself, though he knows he ought to trust and obey the manifest parental love, and turn from the wicked deceiver. He is quickly caught in the flames; and now he knows by experience that fire burns, but his experimental knowledge is costing his life, and he repents of having tried the experiment! Here the pitiful parent hearing the cry comes to the rescue and is badly burned himself in his effort to save the child, who is thenceforth safeguarded by this painful experience of both parent and child. And now the child knows also the depth of self-sacrificing parental love and gratefully returns ^{filial} love and prompt obedience. And not only he, but other children of the family who have trusted parental wisdom and have not sinned against parental authority now have the additional testimony of observation, against sin, and a deeper sense also of self-sacrificing parental love.

But has the child also learned that fire is a bad thing? No: he sees that fire is a good thing, and most necessary to the comfort and well-being of all men, but that he must obey the law of fire. If we obey the law of fire it will serve us nobly; but if we disobey, it will consume us.

While for wise ends which the full accomplishment of his eternal purpose will clearly reveal, God subjected humanity to this trial in its infancy, yet, knowing that repentance was not impossible, he quickly flew to our relief at great cost; and now humanity knows from painful experience that disobedience to the law of God subjects the sinner to its consuming wrath. And as repentant man comes to realize the pardoning love of God and the great cost at which he redeemed us, we, and not we only, but also the whole universal family of God, praise and adore his goodness, while we honor his holy law which is ordained to bless the obedient with eternal life in perfect peace and assured prosperity.

In the awful agony and degradation which sin has wrought the whole creation has had an actual demonstration of the exceeding sinfulness of sin and of the righteousness of God in thus safeguarding his eternal dominions from it, so that "affliction shall not rise up the second time." Nahum 1:7-9.

If judgment had not followed the first violation of the divine law, other intelligent beings who have not sinned, might well have inquired, "What assurance have we that this element of discord will not increase and be tolerated to an unlimited extent?" And the answer would be, "None whatever, for the weakness of the administration, the insecurity of the government, must endanger every

interest of the righteous. ¹¹ Therefore the just judgment of God, in view of the very first infraction of the law on the part of any being, was necessarily to condemnation, and that to death, since continuance of life is the reward of the law, and cannot be in any sense its penalty. The wages of sin is death, whether that sin be the darkest of crimes or one of lighter hue; for "whosoever shall keep the whole law and yet offend in one point, he is guilty of all," he has "become a transgressor of the law." Jas. 2:10-12; Deut-27:26

¶ But while the sentence of death passed upon the offenders promptly and justly, the execution of the sentence in the cases of both angels and men, was delayed. This delay in man's case has made possible the increase of the race, and has allowed time for the outworking of the merciful plan of redemption. In the case of fallen angels, it serves the ^{divine} purpose in permitting the test of character to be applied ^{through them} to the whole human race, individually as well as collectively, within an appointed time, even as it has been applied to all the hosts of the heavenly mansions in the period allotted to their probation.

It was here, in the satisfaction of the just and imperative claims of the divine law at great cost, that the priestly office of the Son of God magnified the law and made it honorable in the eyes of the whole creation, revealing invincible justice as its sure foundation, true holy love as its very essence,

and infinite wisdom and power as its unchallengeable authority.

To the angels God had long been known as a God of wisdom, power, benevolence and love, but never had they seen these attributes in the light of such a trial as now presented itself. The attention of the whole creation was focused on the earth when the great enemy of God and of all his loyal subjects successfully attacked the infant human race with the subtle weapons of falsehood and flattery, and brought the whole race under the condemnation of the law to death; and now that penalty was to be paid for them by the vicarious sacrifice of the Son of God.

But why the permission of an evil so appalling and requiring such a price for its remedy? Here was a question whose deep philosophy of wisdom only the unfolding purpose of God could eventually show. Strange and unfathomable were the ways of God, but loyal angels had learned by long experience to trust him where they could not trace his deep designs: so they waited and watched for the development of his plans.

Love and Mercy Triumphant
and Justice Vindicated.

Soon, yes, coupled with the very terms of the penalty of man's sin, they hear the promise of a deliverance provided: the seed of the woman should bruise the serpent's head. Later - The

seed of Abraham shall bless all the families of the earth. Later still, A prophet shall the Lord your God raise up unto you. Now his hitherto forgotten law goes forth from Mount-Sinai, and instruction follows on an extended scale, and the way is prepared for the redemption of the race. Then "in the fulness of time" the tidings go forth. "Behold the Lamb of God that taketh away the sin of the world." The Son of God leaves the heavenly courts, takes our human nature, assumes our load of sin and shame, and then pours out his precious blood a ransom for all mankind. And this, not independently of the heavenly Father whose just-law condemned us, but in obedience to his will: "For God so loved the world, that he gave his only-begotten Son that whosoever believeth on him should not perish, but have everlasting life." John 3:16. And "Like as a father pitieth his children, so the Lord pitieth them that fear him." Therefore he "redeemeth our life from destruction", for he is slow to anger and plenteous in mercy. Psa. 103:

13, 4, 8

The Obedience of Christ.

The Son of God, as sponsor for the whole creation, did not shrink from the responsibilities of that office in our case when God pointed out to him his plan for our rescue; but for the joy set before him he willingly "undertook for us" - the joy of beholding a redeemed and glorious race created in the image of God rescued from the power of the grave; and then his own salvation and reinstatement at the

right-hand of the Majesty in the heavens with an exceeding and eternal weight of glory, even above and beyond the glory that he had with the Father. before that, for our sakes, he became poor.

The inspiration of this blessed hope deepens even more the love of Jesus for the afflicted and dying race, just as a mother's love yearns most for the afflicted child of her care; and so also the heart of Jehovah yearns for us, for he so loved us. The sacrifice was mutual and equal: Jehovah gave the idol of his heart, always dear, but never ^{before} so dear. The heart of each was revealed to the other in the focus of self-sacrificing love. Truly, "Thou art my beloved Son" in whom I am well pleased, met the loving trusting response, "Thou art my Father, my God, and the Rock of my Salvation."

Thus in this dire extremity of human helplessness and woe, Jehovah, our God, proves to the whole creation the depth of his love, the tenderness of his mercy, the resourcefulness of his wisdom, the greatness of his power. The inviolability of his law, which is the assurance to the whole creation of the stability and righteousness of his throne, and the security of all the interests of its loyal and obedient subjects, is fully vindicated by the payment of man's ransom. The open door and the path of life are thus set before the race, and whosoever will, may enter and have eternal life as "the gift of God, through Jesus Christ our Lord." Rom. 6:23.

Thus also is the loyalty of Jesus to Jehovah, as well as the depth of his love for this great family

proved to the uttermost to the whole creation. And in the subsequent resurrection and exaltation of our Lord Jesus is further proof of the love, wisdom, power and grace of Jehovah. O love divine, all love excelling!

Subjected in Hope.

What then are the maximum results - so far as we can now perceive them - of God's permission of this apparently premature test applied to humanity, involving its ruin, and in God's mercy, requiring its redemption, at a cost so high as the very life of his only-begotten Son?

Consider: (1) Does not the condemnation of the race for the very first violation of the divine law - and that, not for what men recognize as the worst of crimes, make manifest the sanctity of that law, which will not permit a breath of sin, nor a single vestige of its consequences to enter the eternal city of God - the new heavens and the new earth - to disturb its everlasting peace?

(2) Does not the vindication of justice, the fundamental principle of the divine law, at such high cost prove the inviolability of that law, and hence the absolute security of the righteous under its wise and just provisions?

(3) Does it not thus establish and confirm the divine authority, and prove the wisdom, power, love and mercy of our God?

(4) Does it not furnish the most absolute proof of the loyalty of our Lord Jesus to

Jehovah, and his perfect acquiescence in every measure of that infinite wisdom, and so commend that wisdom to every creature in heaven and in earth as their only safe guide?

(5) Does it not therefore give ample assurance that all of God's glorious purposes shall be accomplished in him, as God hath ordained?

(6) Does it not point to him as the worthy heir of God to the universal and eternal kingdom at the right hand of the Majesty on high? No other being in the universe has such a record as he, or such an inheritance, or could therefore inspire such universal confidence. O ye myriad hosts of God's elect, behold your King! What grace the Father hath bestowed on him! Therefore, because of his obedience, even unto death, so amply proved and so universally exhibited, God hath highly exalted him, made him the Captain of our salvation, and on his head are many crowns, for he is King of Kings, and Lord of Lords. Heb. 2:10; Rev. 19:12, 16. Was he not a wise choice? Had the election been left to us, what seraph could we have chosen in his stead? Beholding the record, would we not choose him out from among all the glittering hosts of God, and say—

Bring forth the royal diadem

And crown him Lord of all?

And would not all the hosts of heaven join us and say, Worthy is the Lamb that was slain

to receive power and riches and wisdom and strength and honor and glory and blessing? And would not the chorus of all creation be, "Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever?" Even so will it be when God hath established his New Jerusalem, his holy Zion, with its glorious King upon its holy hill. Rev. 5:12, 13; Psa. 2:6.

(7) Has it not also been making ready a people who, by God's grace, shall be joint-heirs with him for the blessing of the whole creation?

(8) In all this has not God, by the most crucial tests of self-sacrificing love, been proving himself and his dear Son to his creatures, just-as he requires them to prove themselves to him, by crucial tests of loyalty, love and obedience, that when so proved, the whole fabric of his universal dominion may be indissolubly joined in an eternal bond of mutual confidence and love, both filial and fraternal, and in perfect loyalty and obedience to that divine Sovereign whose reign is thus established for the blessing and eternal glory of his whole family in heaven and in earth? And this universal confidence will be, not only in the integrity and power of the divine government, but also in the wisdom of it: that divine wisdom which could so successfully guide the universal ship of state over such a

tempestuous sea, and amidst such rocks and shoals as the long period of the universal probation presented, finally into the blessed haven of eternal rest and peace - and all on schedule time, as we shall see when we come to consider the marvelous time element in it all.

Evidently the accomplishment of these ends was God's purpose in this exceptional course in dealing with humanity, in permitting apparent calamity to befall the race in its infancy, and making its rescue the demonstration and proof of the righteousness, and of the love and mercy and power of God, and likewise of his dear Son and heir. Thus he has manifested to all creation the strength of that arm and the tenderness of that heart in which all may safely trust to all eternity. To this end also the whole creation has been "subjected in hope" to the discipline and trials of the long period of probation, and every intelligent creature in heaven and in earth must and will realize that an end so blessed and glorious fully justifies the means which divine wisdom and grace devised for its accomplishment.

Thus viewed the plan of human redemption is seen to be an integral part of God's eternal purpose for his whole creation. It is the triumph of love and mercy over legal obstacles which only the wisdom of an eternal and omnipotent God could surmount. It is not a

triumph of love over justice, but it is the triumph of love and justice; for God is herein shown to be just, and yet the justifier of him who, though justly condemned, believeth in Jesus.

It is the assurance also to the whole creation of the final triumph of Jehovah's Anointed King over the last-ambitious scheme of Satan to rival the power of the Almighty: "And I, if I be lifted up from the earth will draw all men after me, ... and the prince of this world shall be cast out," said our Lord, in view of his triumph over Satan through death.

John 12:31-33. Thus having spoiled the principalities and powers of the prince of this world, he made a show of them in their defeat openly, in view of the whole creation, triumphing over them in that great-redeeming act by which Satan is shorn of his power, and man is delivered from his dominion. Col. 2:15.

Apart from its relationship to the whole creation, the stated object of the plan of redemption for humanity is the saving of that which was lost - (Matt. 18:11), the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:19-21. What man lost, was all that he had - his life, and his inheritance, the earth. Isa. 45:18; Psalms 115:16. And with this restoration will come all the subsequent blessings of the divine favor. When it is accomplished the desert shall blossom as the rose,

the whole earth shall be man's paradise restored, and the whole world will be at rest in perfect and everlasting peace. Abraham shall lift up his eyes and behold the whole land of promise safely inhabited by his great family multiplied as the sand upon the sea-shore. And the prayer of the church will be answered:— the will of God shall be done on earth, even as it is done in heaven.

Thus shall the earth, cleansed from the last vestige of sin and all of its entailments, and robed in the freshness and vigor of eternal youth, rejoicingly roll on in her appointed pathway as long as the sun and moon endure — to all eternity. It is given to the children of men for an everlasting habitation. Psa. 78:69.

The Second Death.

But, notwithstanding the grace of God in redeeming ~~for~~ the whole human race, it is still possible for individuals of the race, in the exercise of their free will and preferring the paths of sin and folly, to neglect and despise the offer, and thus, like the fallen angels, individually to incur the penalty of death. This penalty for individual wilful persistent sin in defiance of God notwithstanding his proffered salvation through Christ-Jesus, is in the scriptures termed "the second death" by way of distinction from the death incurred through Adam's sin. Its utter and hopeless destruction

is symbolized by two of the most-destructive elements in nature, viz., fire and brimstone. "the lake of fire and brimstone", which "is the second death." Rev. 19:20; 20:10, 14, 15. This is "the fire prepared for the devil and his angels", and whosoever shall not be found written in the book of life shall be cast into this lake of fire. Matt. 25:41; Rev. 20:15.

Against the danger of incurring this penalty by wilful individual sin - by neglect of the offer of salvation through Christ, by unbelief in his meritorious sacrifice, and by hardening the heart against the wooings of divine grace, the Scriptures constantly warn, and plead, and reason, and solemnly threaten. And if man turns a deaf ear to all that God can say or do for his recovery, then most deservedly will he finally hear the divine condemnation to the second death. Yet in pronouncing the penalty, God solemnly declares that the responsibility rests upon the sinner alone, for "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die?" Ezek. 33:11.

"Be still: just-now be still!"

Something thy soul hath never heard,
Something unknown to any song of bird,
Something unknown to wind or wave or star
A message from the Fatherland afar,
That with sweet-joy thy inmost soul
shall thrill

Cometh to thee if thou canst-but be still." *

See 1 Cor. 2:7-10; Col. 1:26 —

"We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory. Which none of the princes of this world knew, for had they known it they would not have crucified the Lord of glory. It is written, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God.'" "Even the mystery which hath been hid from ages and from generations, but now is made known to his saints."

* Mrs. S. M. I. Henry

* ... I ...

Psa. 46:10.—

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Chapter X

The Mystery of God.

The Mystery Hidden. - Revealed. -
Illustrated. - Finished. - Manifest-
ed. - To What Intent?

"Blessed are your eyes for they see,
and your ears for they hear. For verily
I say unto you that many prophets and
righteous men have desired to see those
things which ye see, and have not seen
them, and to hear those things which ye
hear and have not heard them." Matt 13:16,17.

While there are many mysteries in-
volved in God's eternal purpose, there is
one great central mystery around which
all the others cluster, and which is
distinctly marked as developed exclusively
within the ~~period~~ of time between the
first and second advents of our Lord
Jesus Christ.

Previous to the first-advent it was
entirely hidden. Paul speaks of it as "the
mystery which in other ages was not

made known unto the sons of men" - "even the hidden wisdom which God ordained before the world ^{unto our glory}" - ^{the glory of the overcoming church.} Eph. 3:4, 5; 1 Cor. 2:7. He adds that "none of the princes of this world knew" of it, for it "was kept secret since the world began." 1 Cor. 2:8; Rom. 16:25. And Peter says, that even the holy prophets who prophesied concerning it, did not understand the things whereof they wrote under the divine inspiration, although they searched diligently and sought to understand what the spirit of God did signify through them. 1 Pet. 1:10-12. Neither did the angels of God know of it, for Paul says this "mystery hath been hid from ages [all previous ages since the dawn of creation] and from generations [all the previous generations of men]. Col. 1:26. Yet Peter says the angels desire to look into these things. 1 Pet. 1:12.

This mystery then, is something that was hinted in times past, but not revealed. The studiously inquiring prophets were told that the reason why the mystery was not revealed to them was because it was not for them - "that not unto themselves, but unto us ^{believers} [of this gospel age] they did minister." And for the same reason it was

not-revealed to the angels. Yet since the mystery began to develop, as one of the most remarkable features of God's eternal purpose, the whole creation is looking on in astonishment, and is expectantly waiting until it is finished and manifested in glory. Rom. 8:19. It is therefore a matter of universal interest.

Sub Head >> What then is this ^(I) ^(M) mystery?

Paul, addressing the gospel church, says it was "ordained before the world unto our glory." 1 Cor. 1:2; 2:7. Hence he prays that our eyes may be opened to see it. Eph. 3:9, 18. And unless our eyes are opened, by the spirit of God, we cannot see it. As Jesus said to Peter concerning Peter's recognition of his divine nature, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." "Flesh and blood cannot instruct in the deep things of God."

It cannot be our redemption that is here referred to, else the prophets would not have been told ^{that} it was not for them, for redemption is provided for all men, of all ages. This therefore must be, and it, some mysterious favor from God provided for his people of the gospel age, in addition to that of redemption

but if our eyes are so opened we need not be surprised
to find that the number so blessed is small in these days of
lukewarm indifference.

through the precious blood of Christ, which ^{redemption} all men may share, but one most assuredly dependent on that redemption. Paul also calls it "the prize of the high calling of God in Christ Jesus." Phil. 3:14. Again he speaks of it as "the hidden wisdom of God" - 1 Cor. 2:7 - as if to intimate, what is afterward shown, that some supremely wise purpose is to be served by this mystery when it is finished and manifested.

Then Paul points to another feature of the mystery, which was indeed a mystery to Israel, in that, while previously all of God's favors were shown only to the people of Israel, now, "the Gentiles should be fellow-heirs, and of the same body, and partakers, of his promise in Christ by the gospel." Eph. 3:6. And this mixed body of believers in Christ, both of Jews and Gentiles, were to be so vitally joined to Christ and to each other, and so animated with his life flowing through them, that they are characterized as one body, the body of which Christ-Jesus is the Head. 1 Cor. 12:13, 27.

Again, because of the blessed and holy relationship of this body of believers to Christ their Head, and in view of their ultimate union with him in glory, they are collectively called, the bride of Christ. Eph. 5:32; Rev. 21:9. And as such, they are

joint-heirs with Christ, and shall be "glorified together with him" (Rom. 8:17) - heirs of "his kingdom and glory"; heirs "to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven, for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. 1 Thes. 2:12; 1 Pet. 1:4, 5.

Now no promise of an inheritance in heaven was ever given to any of God's people prior to the gospel age. The promises made to Abraham and his posterity according to the flesh were all of an earthly character. See Gen. 13:14-17 and compare Acts 7:5; Heb. 11:8-10. Abraham of course understood this to mean himself and his natural posterity; and according to many prophecies, as well as to this promise, it will be so fulfilled. But God has "provided some better thing for us" - Heb. 11:40 - not an earthly, but a heavenly inheritance. Abraham, Isaac and Jacob and all the prophets, and others of their generations (Heb. 11) shall be in the kingdom of God (Luke 13:28), but it will be the earthly phase of that kingdom, while the "better thing provided for us" is that heavenly inheritance.

This is not because the church is any

more worthy than the saints of preceding ages, for their faithfulness is held up for our imitation. Jas. 5:10; Heb. 11. But God has a right to do what he will with his own. His great-plan has its ^{orderly} times and seasons, variously appointed; to different portions of his great-work. In past ages he has been selecting and preparing those who will by and by be needed to constitute the earthly phase of his kingdom, while this age is appointed for the selection and preparation of the heirs of the heavenly phase of his kingdom; and therefore those living in this time, who hear the call, with the hearing of obedient-faith, are eligible to it.

Just as the sovereign people of this American nation choose their President at an appointed time, and other officers of state at other times, and only those nominated at those stated times are eligible to the respective offices, so is it in God's order. And those called to any office in the gift of God are highly honored and will so esteem their several appointments, just as the various officers of state in our ^{human} governments do. And just as the state wants as good men for Congress, for Judges etc. as for President,

so God wants and will have, just as worthy characters for the earthly, as for the heavenly Kingdom.

If we live in the favored time for the higher selection and hear the call thereto, then we are eligible, and shall make our calling and election sure if we comply with the conditions. Thus it is, that this mystery of God is to our glory, and not to the glory of those equally worthy characters of preceding ages, who were not called with the same calling, because the season for this selection had not yet arrived.

If we inquire further as to why the selection of the church, the bride for Christ, was deferred until the gospel age, upon reflection the reason is very manifest; for not until the redemption price was paid, not until the blood of atonement was shed, could Jesus thus lead these many sons to glory. He is our Redeemer, our Captain, our forerunner, our adorable Head. Without first his redemption and then his captaincy, his piloting, and his adorable headship, no man could enter this path to this "exceeding and eternal weight of glory" - to this "inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who

trust and follow him. Jesus must first deliver, and then lead his chosen ones. Hence none could be called to this high office before he came as the sin-offering, and thus opened up this new-made way according to God's eternal purpose. See Heb. 10:19, 20 margin; Gal. 3:21, 22.

Then this glorious "better thing", which is "the prize of our high calling," is our close and blessed and eternal nearness to Christ and to our heavenly Father - an entrance ministered unto you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ - 2 Pet. 1:11 - that kingdom which is to be over the whole creation; for God hath purposed in the dispensation of the fulness of times to gather together in one - in one dominion under one head - all things in Christ, both which are in heaven, and which are on earth, even in him. In whom also we have obtained an inheritance, ... that we should be to the praise of his glory who first trusted in Christ. Eph. 1: 10-12.

This is why the whole creation is so deeply interested in the developing mystery, and why they all so longingly wait for its manifestation; for so blessed will be its service to the whole creation, that the entire mystery is called

"the wisdom of God." 1 Cor. 2:7.

This is that to which our Lord referred when he prayed, "Father I will that they also whom thou hast given me be with me where I am that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world." John 17:24. Notice also vs. 20. And where is he? "On the right hand of the throne of the Majesty in the heavens." Heb. 8:1; 1:3. Then this is the inheritance reserved in heaven for you who are kept by the power of God through faith." 1 Pet. 1:4, 5. This is what joint-heirship with Christ, and being "glorified together with him," means. This is what it will mean in the ages to come to be "the bride, the Lamb's wife".

But how can these things be? Our blessed Lord is "the brightness of Jehovah's glory and the express image of his person" who dwelleth "in the light which no man can approach unto" (Heb. 1:3; 1 Tim. 6:16), while we are "of the earth earthy". Yes, but we all shall be changed (1 Cor. 15:52); we shall be like him (1 John 3:2); "partakers of the divine nature." (2 Pet. 1:4); clothed upon with immortality. 1 Cor. 15:53. So shall we be fitted, by his ~~loving and condescending~~ grace, for the eternal ^(companionship) companionship of the King of kings. (Psa. 45:10-15) For such is the exceeding

greatness of God's power to usward who believe, according to the working of his mighty power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly place, far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. 1:19-21.

It is useless now to try to comprehend this mysterious change which shall come to those who through Christ will be counted worthy of it, for John says: "It doth not ^{yet} appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." 1 John 3:2.

Truly wonderful is this mystery of God. Consider it as briefly summarised by Paul - 1 Tim. 3:16 - (a) "He [the divine Son of Jehovah; he by whom the worlds were made; he, the great Chief Executive of the universal dominion] was manifested in [human] flesh". What a mystery! what condescension! See ~~how~~ how John dwells upon this fact - 1 John 1:1-3.

(b) He "was justified in the spirit" - that spirit of holiness which confounded his accusers and compelled even his enemies

to own they could find no fault in him. And this is ^{the} verdict of the whole world to this day. He stands the one absolutely faultless one of our race at the bar of all ~~human~~ ^{both human & divine} judgment. (c) He "was seen of angels" - for the testimony of his incarnation and all that pertained to the great redemption here accomplished must be borne to the remotest bounds of creation (See also 1 Cor. 4:9) - "which things the angels [all of them] desire to look into." (d) He was "preached unto the Gentiles". This was a mystery to Israel who had not yet learned, nor were they quite willing to learn, how God could raise up a spiritual seed unto Abraham. (e) He "was believed on in the world" - recognized ^{of men} as indeed the Son of God, though to outward appearance he seemed to be only a son of man. The testimony of his faultless life and of his mighty works carried the conviction of all his claims to every honest heart. (f) Then, he was "received up into glory" from the midst of his disciples who were eye-witnesses, and was escorted thither by adoring angels. Dan. 7:13, 14.

Truly our Lord Jesus is himself the embodiment of this mystery of God.

But when he puts upon his now redeemed believing people the seal of their adoption into the divine family, then we too become a part of "this mystery", which is Christ in you the hope of glory." Col. 1:27. "Therefore", says John, "the world knoweth us not, because it knew him not-" (1 John 3:1), for "unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given." Matt. 13:11. Hence the world cannot understand the impelling motive of the Christian's life; nor the constraining power of the love of God and of Christ; nor the clear witness of the spirit of God with our spirits assuring the trusting consecrated soul of its adoption into the divine royal family; nor the joy unspeakable and full of glory in communion and fellowship with him whom, though we see him not, we love. No, "our life is hid with Christ in God."

Thus considered, we have found the mystery of God to be the church of this gospel age, over which Christ Jesus is the Head, he having in all things the preëminence." But we need to bear in mind that the church as it stands

- the witness of his holy spirit with our spirits that we
are the children of God - Rom 8:15-17.-

during this age

before the world ~~to-day~~, is only the church militant, in present conflict with the principalities and powers of darkness. ^{Eph. 6:12} This is her day of probation, her schooling-time, during which she must with all diligence make her calling and election sure, for the promise of full membership in the church triumphant in glory is only "to him that overcometh." Rev. 3:21.

And "this is the victory that overcometh the world, even our faith." Armed with the panoply of God, the ultimate winners of the present generation are yet in the heat of battle. Travel-worn and weary and bearing many scars from past conflicts, they follow their Captain to certain victory, if they faint not.

It is very generally recognized that the great mass of the professed people of God are not of this class, but "The Lord knoweth them that are his," and the true bond of fellowship is readily recognized among themselves. In probably every organization of professed believers there is a sincere class, which the Lord in a parable (Matt. 13:18-43) terms "wheat" - "children of the kingdom"; and an insincere class, taking his name in vain (Exod. 20:7) which he terms "tares" - "children of the wicked one."

The former class alone, however small comparatively, are his disciples, having complied with the conditions of discipleship by obedient faith and a full surrender of themselves to the discipline and training of the school of Christ. Only such are, in reality, admitted by the great Teacher. See Luke 14: 26, 27, 33. And none such are ever turned away. John 6: 37. These are all called in one hope of their calling - Eph. 4: 4 - that is, they are all eligible to the prize of our high calling. Yet, of the many called, evidently but few will be chosen. Matt. 22: 14.

When so admitted to the school of Christ, all are but "babes in Christ," needing and receiving only "the milk of the word," the first principles of ~~the first principles of~~ the gospel - of redemption, faith, and works of righteousness, the fruit of faith. Then it is the will of the great Teacher that they apply their hearts diligently, that they may grow in grace, and in the knowledge of God, through the faithful study of his Word, and by all the means of grace which God provides (See 2 Pet. 3: 18; 1 Pet. 2: 2; Eph 4: 11-16), until they come to that maturity and steadfastness of Christian character which

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is "the mark for the prize of the high calling of God in Christ-Jesus." Phil. 3:14.

To neglect the great divine text-book, which is put into our hands by the Teacher for our instruction, and depend solely on other means of grace, such as the preaching of the Word by pastors and teachers, is but to lean upon a frail reed, which, however true, may be shaken by the wind, and sometimes need support, instead of giving it. And to try to make up for that neglect by good works, is folly, for Satan will take advantage of such works to lead astray from the divine direction, and will cause those who do them to trust in them.

Christ, by his indwelling spirit, is the great Teacher of his people. The holy spirit of God and of Christ, the abiding comforter in the heart of the true believer, will lead into all truth, in its season, and will work out in such the peaceable fruits of righteousness. Jesus says, "He shall take [of the things] of mine, and shall show them unto you." These are the things recorded in his Word, so we must let that word abide in us, that his spirit may call it to our remembrance.

(John 14:26)

as we need it, and illuminate our understanding as we meditate upon it, prayerfully seeking his guidance. Thus, and thus only, shall we go from grace to grace, till glory crowns what grace hath wrought.

This persevering, diligent, faithful class in the school of Christ, will be the overcomers, the graduates, of this school-term - the gospel age - and at the close of the term these graduates will be made the bride of Christ, and joint-heirs of his kingdom and glory; and they shall reign with him, not only in his millennial kingdom (Rev. 20:6), but also in his "everlasting" universal kingdom. 2 Pet. 1:11; Rev. 13:21.

Other classes - the primary and the intermediate - not having attained to that maturity and steadfastness of Christian character, which is the mark for the prize, by the end of this school-term, will continue under training in the coming term, when, in place of the pastors and teachers now raised up of God for the perfecting of the saints, there will then be those worthy ones who will constitute the earthly phase of the kingdom; and under that ~~train-~~
ing

they will be perfected as men, to abide on the earth, which is "given to the children of men." Psa. 115: 16. But the high-calling of the gospel age, to be "changed," to be made "partakers of the divine nature," and to become the bride and joint-heir of Christ, will have passed from them, for the marriage of the Lamb will have come, and the door to that high office will be forever closed. Matt. 25: 1-13.

Thus briefly is suggested the great importance of faithfulness and persevering energy in the Christian life, to those who would attain its chief reward. To this end the soul must not be fettered with creeds and opinions of men, or any other spiritual bondage, but must be free to graze in the rich pastures of divine truth as the spirit of God may lead; for "the path of the just is as the shining light that shineth more and more unto the perfect day". Prov. 4: 18. Nor must it be cumbered - overcharged with the cares of this life.

The Distinct Time Limit

Having identified the Christian church as the great mystery, and the appearance of its Head, the incarnate Son of God, as the beginning of it, we further note, that its completion, is just as surely shown.

As the time and manner of its beginning had been prophetically marked (Dan. 9:24-26; Isa. 7:14; Matt. 1:22, 23), yet in such a way as to keep the exact date secret until fulfilled, so also are the time and manner of its completion indicated. This - Rev. 10:7. "And the angel sware . . . that in the days of the voice of the seventh angel, when he shall begin to sound the mystery of God should be finished."

← These symbolic trumpets ^{have long been} ~~are~~ recognized as sounding in events, and ^{Rev} chapter 11:15 shows what the events of the seventh trumpet will be: "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdom ^{*} of the world is become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." And verse 17 adds, "Thou hast taken to thee thy great power, and hast reigned." The apostle Paul calls it "the last trump," and, addressing the church, says, "We shall all be changed . . . at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52. And again - 1 Thes. 4:16 - "For the Lord himself shall descend from heaven with a shout, with ^{*} See Emphatic Diaglott, also The Bible Commentary.

^{Trumpet} ^{referring}
This symbol, like others, ^{referring to it}, concealed the state
from the ~~only~~ church in the early centuries, but gradually
the lapse of time, as was intended, made the significance of the
symbolic ^{manifest} trumpet, but never so clearly as in these last
days.

over

the voice of the Archangel, and with the trump of God, etc. "

Thus prophecy points to the second coming of Christ ^{the Gospel} as the time when the mystery shall be finished, the exact day and hour of which, no man knoweth, though believers may recognize the foretold signs of its ^{very} near approach. And as the sounding of this trumpet covers the entire work of the millennial reign (Rev. 11:18), it is stated that when it begins to sound, the mystery will be finished. Then the gathering of the elect church, - the dead in Christ first, and afterward, we which are alive and remain, - their instantaneous change to the divine nature, and the marriage of the betrothed virgin to the King's Son, will constitute the first event when the seventh trumpet begins to sound. Then subsequently, when Christ shall appear to the whole world - for it is written that "every eye shall see him" - "then shall ye also appear with him in glory." Rev. 1:7; Col. 3:4.

This is the first resurrection, and this "gathering together unto him" will be sudden and surprising, though anticipated; and it will be secret - unobserved

[one of the significant names applied to our Lord

[one of the significant names applied to our Lord,

as we have seen -

as we have seen] -

and unknown to the world until his appearing. Hence the numerous exhortations to the church to constant watchfulness and readiness for the silent, invisible, thief-like coming of the Bridegroom to claim and to glorify his bride. "Blessed and holy is he that hath part in [this] the first-resurrection". Rev. 20:6.

But the first-resurrection, being preliminary to the setting up of the kingdom, must include all of the blessed and holy: not only those who shall constitute the heavenly, but those also who shall constitute the earthly phase of it. The holy ones of past ages were told that they should rest, and stand in their lot at the end of the appointed days of waiting for the kingdom. Dan. 12:13. Their lot is the kingdom in its earthly phase, and the end of the days of waiting will have come when Christ shall have returned and glorified his overcoming church and taken his great power to reign; for "They without us shall not be made perfect". Heb. 11:40. But not battle-scarred and wayworn will these heroes return, for in the instant of their awakening they are "made perfect": not "changed" like the church ^{of the gospel age} to the divine nature, but made perfect as men. 7

The very next event therefore, after

and collectively as a fully established, ^{visible} earthy,
kingdom.

the glorification of the church, the bride of Christ, will be the resurrection and rewarding of the worthy saints of preceding ages. These will be "the virgins, her companions, that follow her." "With gladness and rejoicing shall they be brought: they shall enter into the King's palace." In some way the earthly and the heavenly rulers will be in close communication with each other, since "Out of Zion [the heavenly kingdom] shall go forth the law, and the word of the Lord from Jerusalem [the earthly seat of the kingdom]." Psa. 45: 14, 15; Isa. 2: 3.

Compare also John 1: 51; Gen. 28: 12.

"Blessed are they which are called unto the marriage supper of the Lamb." to this feast of joy and gladness, this first-rapturous meeting of the saints of all ages to celebrate the marriage of the Lamb. Rev. 19: 9. It will be a joy which even the palace of the King cannot contain, and which, from the heavenly throne, will call upon the whole creation to praise our God. And John says, "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come, and his

wife hath made herself ready." Rev. 19: 5-9.

When the fulness of the Gentiles (i.e. the full number of the Gentiles which, together with the overcoming remnant of Israel living within the gospel age, completes the church, the bride of Christ) has thus come into the heavenly inheritance, and the kingdom in both its phases is thus established, then shall Israel's national blindness be turned away. Rom. 11: 25-27. And repentant Israel shall mourn for him whom they have pierced. Zech. 12: 10. And when the Lord, in his great mercy and forgiving love, shall "take away the rebuke of his people", then, in the new joy of his salvation, they will say, "Lo this is our God; we have waited for him, and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 8, 9.

Then if the fall and the casting away of them as a nation, has been the riches of the Gentiles - giving all nations their representatives in the highest court of the whole universe (for the bride class is a people chosen from all nations) what will the receiving of them back into

their national favor be, but life from the dead?

Rom. 11:11-15. It will indicate surely that God's time has come for the restitution of all things, according to his promise; for Israel, under the leadership of the established kingdom in both its phases, is a chosen people for the blessing of all the families of the earth, including, not only those then living, but all the resurrected dead, for "the hour is coming* when the dead shall hear the voice of the Son of God, and they that hear shall live." John 5:25.

When Israel shall thus arise and shine, the glory of the Lord having risen upon her, the Gentiles shall come to her light, and kings to the brightness of her rising. Isa. 60:1-3. "At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it." Jer. 3:17; Isa. 2:2, 3.

Thus the whole world will start on the path of life. As soon as the mystery of God is finished, in the establishment and manifestation of his glorious kingdom, the tide of sin and sorrow begins to roll back, and a way is made in the midst of the turbulent sea of human

*The words, "and now is", are not found in the oldest manuscripts.

experience, and all mankind may quickly pass over into the Canaan of rest and peace. Compare Isa. 35:8; 40:3-5.

The Mystery Illustrated

The Word of God abounds in types and shadows and parables and dark sayings illustrating the mysteries involved in the one great mystery, the kingdom of God, the church of Jesus Christ. Thus the prophets wrote, and when Jesus, the great prophet, came he also opened his mouth in parables and dark sayings, full of instruction for those who should constitute the kingdom.

¶ Most of the illustrations set forth the conditions of the probation period of the church. Thus - the real church is the precious wheat in the midst of tares; it is the salt of the earth, and the light of the world; a virgin espoused to Christ; a body of which Christ Jesus is the head. They are sons of God, a house or family of God, a temple for the indwelling of the spirit of God, an anointed priesthood, and the royal heir to a throne; now, however, differing nothing from a servant, though he be heir of all things, being under tutors and governors until the time appointed of the Father for his coronation. Gal. 4:1, 2. But

three.

two illustrations are elaborated to set forth the future glory of this mystery of God, viz., ^{the Bride of Christ,} the heavenly city, and the holy temple. And it is in considering these, as interpreted by the apostles and prophets, that we come to understand clearly what is the wonderful mystery involved in this institution.

In a preceding chapter we have necessarily intruded upon this subject, in calling attention to the great salvation which God has provided for the righteous, from all the train of evils which sin has brought. There we have seen this anointed company, the Christ, Head and Body (1 Cor. 12:12) as the New Jerusalem, the heavenly Zion. And in that glorious view of it, is it not the most mysterious of all mysteries, that of such beings as poor fallen humanity God should fashion such vessels of glory?

Little wonder is it that faith staggers at the bare suggestion of such a proposition. But let it rally again and rejoice in the promise, for the spirit of God urges steadfast faith to its full realization, saying, "Hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." Rev. 3: 11, 12.

Now let us consider this magnificent promise -
The Temple of God.

Individually the overcomer is to be "a pillar" in the temple of God. Peter says, "a living stone," but Christ gives additional dignity to each living stone, calling it a pillar, a very important stone, in this living structure. Then collectively they will constitute that temple. 1 Cor. 3:16.

The foundation of this illustration was of course the literal temple, with which every Israelite was so familiar, and with which every Christian should be, for it signifies more to the Christian than it did to the Israelite. That was a literal, material, typical temple, while this is a spiritual, a living temple. All the stones in the literal temple represent living beings in the spiritual or living temple. The preparation of the stones for the building of the literal temple was typical of the living beings as stones for their respective places in the spiritual temple. The construction of the literal temple, and the purposes served in its construction, were typical of the construction and purposes of the anti-type. And so also the glory of the one prefigures the glory of the other.

While Christ-Jesus is "the chief corner stone," the "sure foundation" of this living temple, the twelve apostles are also said to be foundation-stones - built, of course, upon the sure foundation which God hath laid in Christ, they

being the twelve appointed, empowered and inspired witnesses of Christ, to all succeeding generations; so that all the other living stones "are built upon the foundation of the apostles and prophets [for they are both - Eph. 3:5], Jesus Christ himself, being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord." Eph. 2: 19, 21.

And then Paul adds (vs. 22): "In whom ye also are builded together for a habitation of God, through the spirit". This is just what we have learned from that other type of the glorified church - the reigning Zion, the New Jerusalem. It is to be the dwelling place of Jehovah himself. "God is in the midst of her: she shall not be moved." Psa. 46:5. "For Jehovah hath chosen Zion: he hath desired it for his habitation", saying, "This is my rest for ever; here [in the midst of this, his own divine family] will I dwell, for I have desired it." Psa. 132: 13, 14. Thus the living temple and the New Jerusalem filled with the glory of God are identical: they bear one testimony of the future glory of the overcoming church.

And Jesus says, "I will write upon this temple, built of these living stones, ^{the} name of my God". Yes, in characters of light; which the whole family of God in heaven and in earth may clearly read, he will make known to the

remotest bounds of creation, that this is Jehovah's temple, his dwelling place, his divine royal family, his home, his rest, his peculiar treasure, upon which is bestowed the choicest wealth of divine favor. "In the ages to come" he will make known "the exceeding riches of his grace in his kindness toward us through Christ Jesus." Eph. 2:7.

"And the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God." It will be universally recognized as the holy Jerusalem clothed with majesty and power. And not only so, but Jesus says further: "And I will write upon him my new name." Yes, the bride of Christ shall bear his name. Thus the bride, the city, the temple are one and the same.

But observe again this last promise: it is "my new name." It has taken a good many significant names, as we have seen, to convey to our minds the wonderful mystery of God involved in this glorious being whom Jehovah hath appointed to be Head over the church. The name "Michael" revealed him to us as one like God - the only-begotten Son coöperating with God in all the mighty works of creation. "Jesus Christ" reveals him to us as our Savior, the anointed of Jehovah; while in his glory, he is known as "Immanuel" - God with us: "the Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Isa. 9:6. This significant name, "Immanuel," is the new name

which he will write upon his victorious church, which thenceforth will be universally known as the bride of Emmanuel - the bride, the Lamb's wife.

Thus the glorified church will constitute a heavenly temple, of which the earthly temple was a type.

The Typical Temple.

Now let us consider in a general way the literal temple which is cited as one illustration of this mystery of God. This typical temple was built by Solomon, king of Israel and superseded the tabernacle of the wilderness constructed by Moses. With but slight variation they were alike in construction and in use; the one being suited to the nomadic life of Israel in the wilderness and the other to their establishment in Canaan. With great particularity and solemnity every item of the plan of the tabernacle, as well as the directions for its use in the divine service was given by God to Moses, together with the two tables of the law "written with the finger of God." Exod. 31:18. Forty days was Moses alone with God in the Mount receiving this instruction. And David, when he proposed to build the temple, received directions for its construction from the same source. "All this," said David, "the Lord made me understand in writing, by his hand upon me, even all the works of this pattern." 1 Chron. 28: 12-21.

It was no mere accident that the purpose of erecting a more permanent structure for the worship of God in Canaan was conceived in

the mind of King David: it was the natural instinct of grateful devotion, prompted by the spirit of God. So God accepted it, and though the privilege of building should be reserved for his son Solomon, whose peaceful and opulent reign would in those respects prefigure the glorious reign of Christ, the Prince of Peace, David, in the stormy days of his reign, should make ready the material for the building, thus prefiguring the preparatory work of Christ during the gospel age, wherein, under circumstances of trial and warfare with the powers of darkness, the living stones for the living temple should be made ready.

And just as the literal temple was put together in the first days of Solomon's reign without the sound of a tool upon it, so in the first days of Christ's kingly advent, all of the prepared living stones will, in the first resurrection, be put together in the places for which they are respectively made ready, in that heavenly temple, that "building of God," "that house not made with hands, eternal in the heavens," silently, unknown to the world from whence they are quarried; and then the glory of the Lord will fill his temple, and will be manifested to the whole creation at his appearing.

This typical temple in the midst of Israel was the center, not only of their religious worship, but also of their national life. Its Most Holy Place was the repository of the divine law. Its Shekinah glory covered with the cloud upon the mercy-seat (2 Chron. 5: 13, 14), was the manifestation of Jehovah's invisible presence in the

midst of his people, their supreme Lawgiver and King, the prince upon the throne representing Christ our King, being there by Jehovah's appointment and subject to his authority. His priesthood, also by his appointment, and foreshadowing the priesthood of Christ and the church, presented the acceptable sacrifices and led in the national worship of the divine Sovereign. His prophets, also representing Christ the great Teacher of his people, admonished all without respect of persons, and at the bar of that justice the nation was governed. If they walked in the way of the commandments of that Sovereign (typically) enthroned in the Most-Holy Place, then the nation prospered, and was a beacon light in the world; but if they walked contrary to him, and heeded not his admonitions and warnings through his prophets, then even kingly crowns were removed, and the nation was punished by war, or captivity or famine or pestilence until brought to repentance and the paths of righteousness.

Here also the anointed high priest presented the blood of the typical sin-offering year by year on the appointed day to make the typical atonement for the sins of the people; and when it was accomplished he returned to the waiting people with typical tokens of the divine acceptance and favor. Lev. 9: 6, 7, 22-24. Thus was prefigured the atoning work of Christ. The Most Holy Place then, alike in the tabernacle

and in the temple, was the real throne of Israel.

Next to the Most-Holy Place, but separated from it by a veil was the apartment called the Holy Place. Only the priesthood, Aaron and his sons, might enter here, prefiguring the privilege of the antitypical priesthood, the church, to dwell in the very shadow of the Almighty, and to walk in the light of this secret place of the Most-High (Psa. 91:1; 27:5) - the light specially provided for the priesthood, and not made known in other ages, nor to others of this age; the light typified by that which shone from the golden candlestick. Prefiguring also the church's privilege of feeding on "the bread of the sanctuary" - the exceeding great and precious promises in Christ; our services also, with his and because of him, being acceptable to God as sweet-incense on the golden altar. The Holy Place thus represents the place and privilege of the church of God.

Subordinate to the priesthood was a great company of their brethren, the Levites, whose duty it was to serve in coöperation with the priesthood in carrying forward the work of the Lord for the whole people; but they were not permitted to enter the holy places. These Levites aptly prefigure the earthly phase of the kingdom of God, to which reference has already been made. And a similar local body in every realm of the whole creation is in perfect harmony with the vast design of the universal order typically set forth in the teachings of the tabernacle.

When Israel traveled through the wilderness the arrangement of the camp about the

tabernacle, both in their tents and upon the march, was also a marked typical feature. The priests and Levites had their appointed places nearest to and circling about the tabernacle on its four sides, the priests on the east, the side of entrance, going in and out in the performance of their priestly services; while beyond and circling about them, the twelve tribes were arranged in orderly rank, three tribes on each side.

The tabernacle, God's typical dwelling-place in the midst of his chosen priestly family, the Levites, is thus also in the midst of his people, Israel, the Levites forming an inner circle. See illustration.

When the tabernacle was taken down for removal as they journeyed on toward Canaan, the golden ark containing the divine law which belonged to the Most Holy Place, was the emblem of the divine presence in their midst. See Num. 10:33-36. It was this that so distinguished the ark as a miracle-working wonder. When it stood in the midst of Jordan, Israel walked over dry-shod; and before it the walls of Jericho fell. And when it rested in its appointed place and Israel obeyed the divine law contained therein, their prosperity was the wonder of the world.

What a remarkable system of government and of worship that was! It commanded the obedience of all Israel and the reverence of

the whole world. By it the God of Israel was known in all the world as a God to be feared; and by it a people was trained and disciplined as no other people ever had been; and in that nation, as a result of that training and discipline, individual characters were produced whose moral grandeur is the glory of our redeemed humanity.

With these general observations of that typical system represented in the tabernacle and temple, let us consider it again more closely, for it stands for a great universal and eternal system of divine worship and government, in which the whole creation is led by him who is "made an high priest forever after the order of Melchisedec", and in which also a priestly order shall minister with him in that holy tabernacle not made with hands eternal in the heavens. Heb. 9:11; 2 Cor. 5:1. Herein God has actually given to his church a chart of her heavenly inheritance.

This ultimate design of that typical system is made clear through the teaching of Paul's epistle to the Hebrews. Here the apostle speaks of the entire typical system, and he takes it at its best (its fullest symbolism), mentioning only the tabernacle in the wilderness. Here he shows it to be a type or pattern of "the true tabernacle, which the Lord pitched, and not man." Compare Heb. 8:1, 2, 5; 9:21-24.

Now observe this pattern again in its position in the center of the camp of Israel. So God has established his throne in the heavens, and his kingdom ruleth over all creation. *Psa. 103: 19.* His throne in the heavens corresponds to the sanctuary of the tabernacle and temple, and as we have seen, is his Zion, his holy Jerusalem, while the hosts of the intelligent creation encamped on every side in the many mansions of the heavens correspond to the tribes of Israel in their tents. And there are clear intimations of such a grouping of the whole family of God in twelve great divisions - possibly in twelve great constellations of the starry realms whose vast numbers cannot be computed and finally classified by human observation.

Thus: The heavenly Zion has twelve gates bearing the names of the twelve tribes; and the twelve apostles, heirs of the heavenly kingdom, sit upon twelve thrones (at the gates) judging the twelve tribes of the universal Israel of that heavenly inheritance. *Matth. 19: 28.* Indeed must it not be the universal Israel of God, the ultimate antitype of literal Israel, since this typical arrangement was, as Moses and Paul tell us, a pattern of a similar arrangement in the heavens? Literal Israel was the type, and cannot be the full measure of the antitype also. And though there are

also antitypes in the gospel church, that cannot preclude the ultimate antitype to which our attention is finally called by the apostle Paul.

Thus we are led by the spirit of God through the word of inspired apostles and prophets, to lift our eyes of faith from the pattern of the heavenly places to the heavenly places themselves.

Now observe the Most-Holy Place, Jehovah's throne, and the Holy Place of the priesthood, so close to it. In the pattern they are separated by a veil. Paul explains (Heb. 10: 19, 20) that this veil represented the flesh, the human nature, of Christ. That is, as long as Christ abode in the flesh and had not yet paid our ransom price with his precious blood, we had no access to God, could not even look beyond that veil. But immediately upon the payment of our ransom, this typical veil was rent in twain from top to bottom; thus signifying that thenceforth the church, composed of both Jews and Gentiles, the priestly order, now abiding by faith in the Holy Place, might look, might even now, enter by faith into the Most-Holy Place of the antitypical tabernacle in the heavens. And this privilege Paul urges us to accept with humble boldness. Heb. 10: 19-23. Finally in the New Jerusalem type it is all Most-Holy, for the typical temple merges into the typical city where no veil

separates the glorified Priesthood from the holiest of all - the throne of Jehovah, where Christ sitteth at the right-hand of God.

Having offered the one efficacious and acceptable sacrifice, our risen Lord and Savior then entered into the Most Holy Place of that tabernacle not made with hands, there to abide a High Priest, not of the Aaronic order, but of the order of Melchizedec - a priest upon his throne forever. Heb. 8:1, 2; 6:20. And in so doing, Paul tells us he was the forerunner of the whole priesthood; for he is our Head, our High Priest; and we, his church, constitute the anointed body of the priestly order. "Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let ^{us} hold fast our profession." Heb. 4:14.

We cannot here follow the apostle in all the details of the pattern and substance of the heavenly things and places, but let us note briefly the main features of the divine purpose thus outlined. The whole typical system presents Jehovah our God as the one supreme and central figure - the God and Father and Sovereign of the whole creation. His presence in the sanctuary is represented by fire; and his glory by the light that emanates from it. Every representation of God is after this manner. When he appeared to Moses it was

in the burning bush; and to Israel the glory of the Lord was like devouring fire on the top of Mount Sinai. Exod. 3:2,3; 24:17. So also in the Sanctuary above the mercy-seat between the cherubim. So also in the visions of the prophets. See Isa. 6:1-4; Ezek. 1:26-28; Rev. 4:2,5.

The symbol is a striking one. Fire will burn to destruction every thing that is inflammable, while that which is fire-proof may be enveloped in flames without any destruction. Hence fire is an apt symbol of holy justice, of judgment and of purification. Righteousness, actual or imputed, is fire-proof - that is judgment-proof. In conformity to this symbolic teaching God and Christ and angels are represented as in the very midst of fire which cannot harm them, and of light which discloses no blemish. "God is light, and in him is no darkness at all"; and "our God is a consuming fire": consuming to all that is inflammable - to sin and sinners; but contrariwise, to those who have no sin he imparts his glory: they receive and reflect it. Consequently, only those who are fire-proof - that is without sin - can dwell with God. See Isa. 33:14-17; Matt. 5:8.

This attitude toward sin and sinners is not only the natural attitude of a holy God toward all unrighteousness, but as shown in Chapter V, it is the

absolute guarantee of all the rights and privileges of the righteous throughout the length and breadth of the universal dominion. It is therefore no mere arbitrary attitude, but it is the only attitude which the holy and benevolent attributes of God could dictate.

Since God is thus "a consuming fire", and sin is inflammable, therefore sinners cannot stand in the presence of God; nor can they approach him save through an acceptable mediator of his own appointment. Consequently when God would appear to Israel on Mount-Sinai, the people were warned to maintain a specified distance, and instructed to prepare for the occasion by every symbol of cleansing, while Moses, after offering the typical sacrifice, was accepted as their typical mediator. Any breach of these regulations meant instant death.

In the ceremonial of the tabernacle this lesson, begun on Mount-Sinai, was forcefully impressed as long as the typical system endured: that was, until the typical priest and the typical sacrifice gave place to the true priest and the one great and only efficacious sacrifice for sin - "the Lamb of God that taketh away the sin of the world." Let us again call to mind also that the cleansing fountain opened in the house of David is for sin and for uncleanness. (Lech. 13:1.) and

how carefully the typically holy nation of Israel was guarded against ceremonial uncleanness, by even the touching of a dead body, or having ^{ought} to do with any thing that symbolized sin or its penalty; and how such contact, even of inanimate things, required prescribed cleansings.

In all of these ceremonies, ^{as} we have seen, was taught the great lesson that the very touch of sin is a blight, and that the atoning sacrifice of Christ which redeemed us and which gave to him the power to destroy death and him that hath the power of death, is the guarantee of the absolute purity of the entire realm of his everlasting dominion.

In the epistle to the Hebrews we have seen how Paul shows the great superiority of the priesthood of Christ to the typical priesthood of Aaron, and how to the Jews he argues conclusively that God's recognition of this higher priesthood at once rendered obsolete the former typical priesthood; and if the priesthood, then also of necessity the whole typical system, which was only a shadow of the better system which was to come. Then he points to the "true tabernacle," the throne of the Majesty in the heavens; and to Christ, a priest-forever after the order of Melchizedec, officiating in that heavenly sanctuary (Heb. 7:21; 8:1, 2; 9:24); and to the church redeemed by his blood and also sanctified by this same offering, for the priestly office, over which he is the ordained Head. Heb. 10:9-23.

As Paul thus reasons and expounds the mystical teaching of this wonderful typical system, we seem to hear him say: "You see your calling, brethren"; for all of this is implied in the promise of joint^{heir}ship with your Lord. And then, O let us not ignore his warning against any appearing of spiritual pride, as if we were worthy of such marvelous exaltation. For God hath actually chosen the humble and insignificant among men, that so "no flesh should glory in his presence." See and ponder 1 Cor. 1:26-31.

To What Intent?

Seeing thus a sanctuary and a priesthood ordained and established in the heavens to endure forever, we next observe Paul's statement of it: that it is - "To the intent that now [i.e. since the heavenly priesthood is assured by the resurrection of Christ, and his entrance as our great High Priest into the heavenly sanctuary - that now] unto the principalities and powers in heavenly places [i.e. throughout the whole creation] might be known by the church [when glorified with him] the manifold [the much diversified*] wisdom of God." Eph. 3:10, 11.

We cannot therefore expect to be able now to fathom all the depths of divine wisdom in the plan thus outlined as centering in this mystery of the eternal priesthood in the heavenly

* See Emphatic Diaglott.

sanctuary, that wisdom which the eternal ages shall make manifest to the whole creation. But with Paul we may look into it with the telescope of the typical ordinance.

In Heb. 8:3 Paul reminds us that every high priest in the typical system was ordained to offer gifts and sacrifices, and (vs. 5) that in so doing they shadowed forth the high priesthood of Christ; and that, as in the type so in the antitype, this, the true high priest, must also of necessity have somewhat to offer. In chapter VII he has shown that Jesus could not be a priest after the Aaronic order which served in the typical tabernacle because he was of the tribe of Judah which was not the priestly tribe (vs. 14) ^{yet} he says, "Jehovah hath sworn" concerning Christ-Jesus - "and will not repent, Thou art a priest forever - after the order of Melchisedec." vs. 21; Psa. 110:4. Then he shows that Melchisedec's priesthood antedated the whole typical system, he being a priest of the Most High God away back in Abraham's time; and that thus his priesthood prefigured the eternal priesthood of Jesus Christ. Heb. 7:3.

The priesthood of Christ then, prefigured as eternal in the Melchisedec type, is also like that of every high priest of the Aaronic order as well, in that it is ordained to offer gifts and sacrifices: not in the typical tabernacle, but in the true tabernacle in the heavens. Heb. 8:1, 2.

Then he proceeds to prove that, as a priest in the heavenly sanctuary, Jesus had somewhat to offer; that like as Aaron on the day of atonement entered into the Most Holy Place with the blood of bulls and goats, the typical sin-offering which could never really take away sin, so Jesus had entered into the heavenly sanctuary, not with the typical blood, but with his own blood, which truly taketh away the sin of the world.

And not only has our Lord Jesus thus presented the truly acceptable sacrifice in the heavenly tabernacle, but like every typical high priest, he has gifts also - the gifts or offerings of his people - to present to God. In the typical system the numerous sin-offerings of the people were both the acknowledgment of their own fallen condition and need of redemption, and their expression of faith in the one true sin-offering. Their trespass offerings expressed repentance for particular sins recognized and acknowledged, and their desire for reconciliation with God through the true atoning sacrifice. Their burnt offerings expressed their full self-dedication to God. Their meat-offerings were acknowledgments of the Creator's loving bounty and the creature's reasonable service in consequence. Their peace-offerings were expressions of thanksgiving with vows and free-will offerings. The priests presented these gifts of the people with the blood of the sin offering which typically rendered them acceptable to God.

Thus our great High Priest in the heavenly sanctuary presents to God, with the added merit of his precious blood, the gifts or offerings of his people: their faith, repentance, self-dedication, their service, their thanksgiving, their vows, and their free-will offerings; and thus we too are accepted in the Beloved One, our great High Priest. And the whole family in heaven and in earth will thus draw near to God through his anointed Priest—whose precious blood not only atoned for the sin of humanity, but also, as we have seen, eventually takes away the reproach of uncleanness from the whole creation defiled by the invasion of sin, as prefigured in the anointing of the Tabernacle and all its service and all the people with the blood of atonement. Lev. 16:33; Heb. 9:19-26. Compare also Heb. 9:13, 14 with Numbers 19:1-9.

They will come always with full assurance of faith, with full purpose of heart to obey and to please God, with praise and thanksgiving, with prayers for the divine wisdom and for divine guidance in all things, and with the reasonable service of their free-will offerings of their substance to the work of the Lord in their respective realms, and with complete self-dedication to his holy will.

And not only does our great High Priest thus present to God the sacrifices of his people, but he has also received from God gifts for them

(Eph. 4:8; Psa. 68:18, 19) - gifts many and varied: eternal life, abundance of peace, fulness of blessing, and all that will be comprised in the establishment of a new heaven and a new earth.

And as in the typical system the under priests served with the high priest in presenting to God the sacrifices of his people, so will the entire priesthood, when established in the heavenly tabernacle, be engaged in the same blessed service and also in dispensing the divine bounty to the whole creation throughout the eternal ages. This heavenly royal priesthood will be the agency for the blessing of the whole creation; and so perfect will this divine government be that, in all things, great and small, it will eternally manifest the manifold wisdom of God in thus establishing it.

The Time Appointed.

The Great Periods in God's Purpose.— The Lesser Periods.— The Last Day.— The Jubilee.

"God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead." Acts 17: 30, 31.

"We, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." 2 Pet. 3: 13.

We have seen that the end contemplated in the divine purpose is "a new heaven and a new earth wherein dwelleth righteousness"—not merely the uncertain righteousness of untried innocence, but the established immovable righteousness of sin-proof character; and that, preparatory to that end, the whole creation, both angelic and human, has been subjected to a long period of probation for the development and proving

of character. That period of probation must, of necessity, end in a day of judgment. We are also informed that God has definitely appointed that day of judgment (Acts 17: 30, 31), and that he has committed the judicial office to his Son (John 5: 22, 23, 27); ^{Psa. 103: 13, 14} and not only so, but that, associated with him in that work, will be his victorious church, as it is written - Psa. 149: 9 - "This honor have all his saints to execute the judgments written". See also Rev. 20: 6.

That the judgment includes the whole intelligent creation is clear also, from several pointed scriptures, e.g. 1 Cor. 6: 3. "Know ye not that we shall judge angels?" Again, since God has banished Satan from the heavens, he says, "I have delivered him into the hands of the Mighty One of the nations (Christ-Jesus); he shall surely deal with him; I have driven him out for his wickedness". Ezek. 31: 11. Thus "the Lord knoweth how to deliver the godly (angels as well as men) out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Pet. 2: 9.

The time for dealing finally with Satan and all his host of conspirators against God, both angelic and human,

is therefore, when Christ-Jesus shall sit upon the throne of his glory and before him shall be gathered all nations, both of heaven and of earth, for the final judgment; in the end, to hear either the welcome "Well done," or the dread "Depart from me."

How the Mighty One of the Nations will deal with Satan is seen in John's recorded vision of the millennial day of judgment. Rev. 20. At its beginning he sees Satan "bound for a thousand years... that he should deceive the nations no more till the thousand years should be fulfilled: and after that, he must be loosed a little season" evidently for the final test of human character. As soon as he is loosed he immediately begins to ply his deceptive arts as of old, to gather together a following in some scheme contrary to the purpose of God. It will undoubtedly be a carefully planned and widely executed scheme; for Satan and his fallen ones will go up on the breadth of the earth, and compass the camp of the saints about, and the beloved city, in one last mighty effort to capture humanity. The scheme will surely be some characteristic masterly stroke of Satanic policy - cunning, plausible and deceptive.

in the extreme. vs. 9. Those who then heed and consider the tempter's suggestions, after all that God will then have so manifestly accomplished through Christ, will thus prove their disloyalty to God, and in so doing, will be deservedly caught in the snare of Satan's delusion, and will be involved in his ruin. Rev. 20: 1-3, 7-10, 14, 15.

Since the time is definitely appointed for the culmination of the period of probation in a day of judgment, it is clear that nothing can interfere either to retard or to hasten it; and whether we shall be able to fix our own exact present location on the stream of time or not, there are certain great epoch marks which every believer in the Inspired Word must recognize as soon as his attention is called to them, and, in their progressive character they all point with unerring finger to the final consummation of all things pertaining to the long period of the universal probation.

The thousand years of Christ's reign on earth is therefore "the last day of the period of probation" (John 12:48), the day of judgment (Matt. 12:36), and we propose here to show that it is the last day, the seventh, or sabbath day, of a great week,

each one of whose days is a period of one thousand years. It is called "the day of Jesus Christ" Phil. 1:6, and "the day of the Lord" - 2 Pet. 3:10 - a day of a thousand years. 2 Pet. 3:8; Psa. 90:4; Rev. 20:6.

It is also called a sabbath or rest-day (Heb. 4:9 margin): not the sabbath or rest of the world that is coming into judgment, but the sabbath or rest of Jesus Christ, and of those who, with him, enter into his rest - his sabbath. It is the day in which the victorious people of God enter into this Canaan, foreshadowed by the day of Israel's entrance into the literal Canaan under the leadership of Joshua. It is spoken of by Paul as "the rest [the Sabbath] that remaineth to the people of God." Heb. 4:8-11. See margin. "For," the apostle argues, "if Joshua [margin] had given them [the people of God] rest [the real, the final rest or Sabbath], then would he not afterward have spoken of another day" - the anti-typical Sabbath, which was yet future.

Consequently, he points to the manifest conclusion - "There remaineth therefore a rest [a Sabbath] to the people of God." It is the day of our Lord's appearing and kingdom; when we also shall appear with him in glory. Col. 3:4.

The last day is also compared by Paul with the seventh or sabbath day on which God rested after the six days preparatory work of creation. Heb. 4: 10, 11. — "For he that is entered into his rest [into Christ's sabbath] he also hath ceased from his works as God did from his." God entered into his sabbath rest because the six days' work of creation was finished. So the child of God must finish his work — the work of building his character in conformity to the likeness of God's dear Son (Rom. 8: 29) before he can enter into the sabbath rest that remains to the people of God who are diligent and faithful unto death. "Let my labor therefore" — during this time of our probation — says Paul, "to enter into that rest, lest any man fall after the same example of unbelief" — after the example of that rebellious generation of Israel which, with the exception of two men, perished in the wilderness because of unbelief — because they ceased to labor and strive against sin.

There is a beautiful thought contained in this expression of Heb. 4: 1, 5, 10, 11 — "his rest", "my rest", "that rest" or sabbath, that seventh day of a great

week of millenniums, as the sabbath day of Jesus Christ. It points to some great work of Christ which is then fully accomplished: just as fully accomplished as was the creation when God pronounced that work finished, and rested, kept sabbath, because it was finished; because, seeing everything that he had made, he could say that it was very good. Gen. 1:31.

Now what is that work of Christ which is thus completed at the dawn of the millennial sabbath day? Is it not the overcoming church, the bride of Christ, the new creation in Christ Jesus, redeemed and made ready by his grace, without spot or wrinkle or any such thing, to be presented before the throne of God and united in marriage to the King's Son? Other features of his great work have been progressing, and will still continue in process of accomplishment; but this work is then finished, and his rest from this labor, his Sabbath, ensues, just as a sabbath rest followed the work of creation when it was finished. It is into this rest, this millennial sabbath, that the victorious people of God enter with him.

Thus the millennial day of Christ's reign on earth is seen to be the last day, the seventh day, the sabbath of a great—

begin with him his glorious reign? Is it not
"the queen in gold of Ophir (Psa. 45:9)? And not-
only these - the heavenly phase of the kingdom, but
also those saints of the previous dispensation recounted
in Heb. 11th chapter and referred to in Psa. 45: 14-16
as "The virgins her companions that follow her",
who are "to be made princes in all the earth" -
the earthly phase of the kingdom?

week, each one of whose days must correspond in length according to the illustration in the literal week. This great week, beginning immediately after the creation of man, and terminating in the final establishment of all the willing and obedient in eternal life, perfection and happiness, at the end of Christ's millennial reign, is the week of human probation, a period of seven millennial days - seven thousand years. The following diagram (No. 1.) presents it to the eye.

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(Here insert - Diagram No. 1. as on next page.)

23

But there is ^{now} a still larger week, of which this whole seven-thousand-year week of human probation constitutes the seventh or last day, and its sabbath - a day of 7000 years, and a week therefore of 7000 years $\times 7$ or 49,000 years, as illustrated in diagram No. 2.

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→ (Here insert - Diagram No. 2 as on next page)

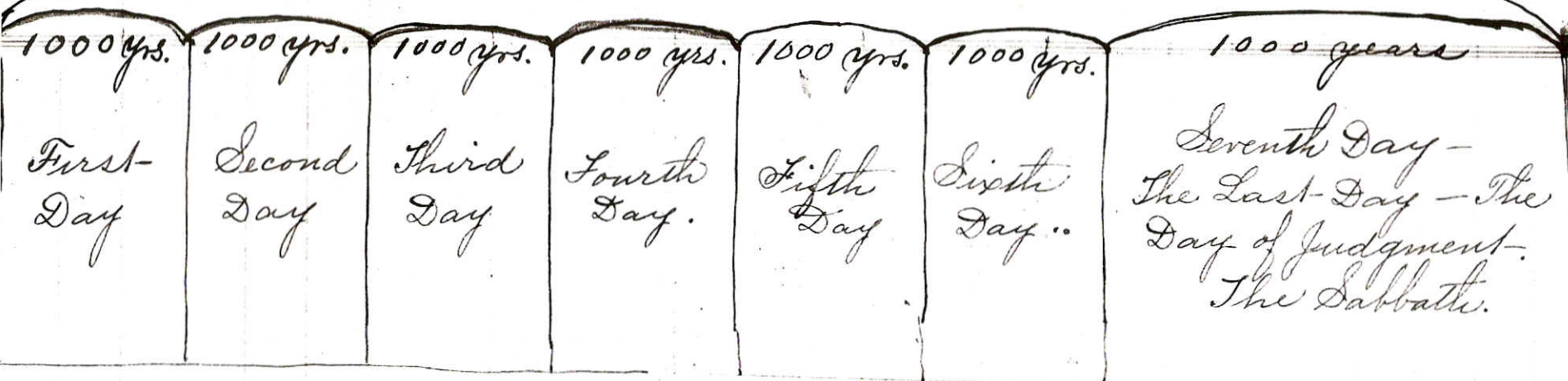
The proof of this is not direct, but it is nevertheless clear, as follows: -

Call to mind again, first, the statement of Gen. 2: 1-3, that after finishing the work of creation, of which man, created on the sixth day,

The Week of Human Probation - 7000 years

Diagram No I.

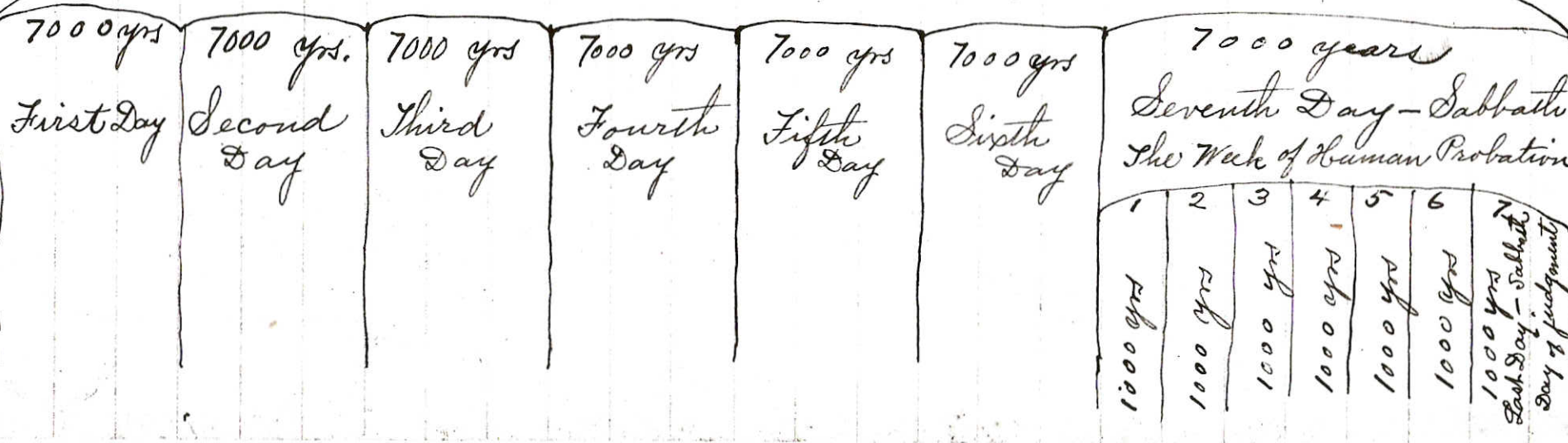
1000 years x 7 = 7000 years



The Week of the Creation and Probation of Intelligent Beings

Diagram No. II.

7000 years x 7 = 49000 years



The Antitypical
Jubilee

in the outworking of God's great universal
and eternal purpose

was the last (Gen. 1:24-31), God rested on the seventh day, and hallowed it as a sabbath, a rest-day, because he had completed his mighty works of creation in the six great preceding periods which he called days. Thus whatever their length, we have here seven days constituting a great-week, the seventh or last-day of which is a sabbath.

Now if we can ascertain the length of this sabbath day we have but to multiply it by seven to find the length of the entire week. It is clear that it began just after the creation of Adam and Eve. - Gen. 2:1-3. And Jesus showed that it was still in continuance when he was on earth; for when he was rebuked for healing a man on the sabbath day of the literal week he justified his action in answering, "My Father worketh until now,* and I work." That is to say, My Father's great sabbath day, which began with human existence, is still in continuance, and yet though resting from his finished creative work, my Father still works and so do I

* John 5:17. See Bible Commentary, Emphatic Diaglott, Murdock's and Rotherham's translations.

work according to his will and purpose. Thus he shows that God's sabbath or rest is not a rest of inactivity, but of change of employment. The day is "sanctified" (Gen. 2:3) or set apart by God to a new purpose, viz. to the development and probation of the human race created in Adam. "The sabbath [of this great-week] was made for man"; and since man's very entrance upon this period was characterized by his fall, God's work for humanity during this whole seven-thousand-year day of his probation, is rescue work.

"What man shall there be among you," said Jesus, "that shall have one sheep, and if it fall into a pit on the sabbath day will he not lay hold on it and lift it out? How much then is a man better than a sheep? The sabbath was made for man, and not man for the sabbath." Matt. 12:11, 12, Mark 2:27. At the very beginning of it, man, like the sheep in the illustration, fell into "a horrible pit" (Psa. 40:2) and this whole day is devoted to pulling him out. Then this great sabbath day ends as a distinct period when the rescue work is completed, as it will be at the end of Christ's millennial reign. See 1 Cor. 15:24-26.

Thus we are shown that the whole period, the week, of man's probation, from his creation and fall into sin, to his final completed rescue through Christ's finished work of redemption and restitution - a period of seven thousand years - is the great-sabbath day of that larger week, of which the six preceding periods of equal length were the days devoted to a preparatory work, the entire week being therefore a period of seven times seven thousand years, or forty-nine thousand years. The six preparatory working days of this great week ($7000 \text{ years} \times 6 = 42000 \text{ years}$) prepared the earth for the habitation of man and finally placed man upon it, as outlined in Gen. 1:2-31, while the seventh, or last day (7000 years) will complete the rescue work. The last day of this larger week is thus the week of human probation, while the last millennial day of the week of human probation is also the end of the greater week. See Diagram No. 2.

This subdivision of the last seven thousand-year day of this greater week into seven days of one thousand years each, thus constituting a smaller week of one-thousand-year days as the week of human probation, is suggestive also of a similar subdivision of each of the

other 7000 year days of that great week, with corresponding ages and dispensations in other parts of God's vast universe, his great-house of many mansions. Thus viewed the whole week of 49000 years may be regarded as the week of the universal probation, which the reader may now write, if he please, over diagram No. 2.

Indeed, must-it-not-be so? since we are clearly shown from the Inspired Word as already noted:--(1) That the whole intelligent creation, in the heavens as well as upon the earth, was placed on trial for eternal life; (2) That sin was permitted to invade all the sanctuaries of God - the whole creation - for the testing and proving of character; (3) That when God's purpose of developing, proving and testing character was thus accomplished in all the realms of the whole universe, then Satan and his host were cast out of the heavens into the earth, which thus became the prison of fallen angels before man was created upon it; (4) That here on the earth those wicked spirits are reserved in chains of darkness unto the judgment of the great day, ^(Jude 6) the day of Jesus Christ, which is the judgment day, not only of men, but of angels as well, and is the culmination of the whole period of the

universal probation.

The Jubilee

Referring again to ^{the} diagram (No. 2) and bearing in mind that the whole week of the universal probation is a period of seven times seven thousand years, or forty-nine thousand years to the end of Christ's millennial reign, which is the end both of the whole period of the universal probation, and also of the particular week of human probation, it will be seen that the following period - the fiftieth thousand-year day from the beginning of the great week of the universal probation - is the beginning of the glory and the blessedness of that new and perfect order of things which the Word of Inspiration calls "the new heaven and the new earth wherein dwelleth righteousness," and which can never more be invaded by sin.

(Rev. 21: 25)
This new year, the dawn of that eternal day which shall know no night, is surely the great year of universal jubilee to which the typical fiftieth year, the year of Jubilee of Israel, ultimately pointed. See Lev. 25: 8-23. The terms "day" and "year" simply signify a particular period. The Jubilee, in type was the fiftieth year following

forty-nine periods of the same length. So the antitypical jubilee is the fiftieth thousand-year period following forty-nine periods of the same length.

A close observation of the typical jubilee and of the manner of its appointment, reveals its fitness as a type of that blessed establishment of equity and peace toward which the whole seven days of probation are tending, and in which they shall culminate.

The typical jubilee was a sabbath rest to the land, and reminded Israel—
(1) That their life was not sustained by a blind outworking of natural processes alone, but that, back of nature's laws, is ~~the~~ God, the intelligent Creator, that ordained those laws, and who can at will, control or suspend them. See vs. 11, 12, 20-22. (2) That a kind heavenly parent who had in wisdom divided their land among the tribes and families of Israel, noting the misfortunes that befell them from time to time, causing many of them to lose their inheritance, sympathized with them in their trials and promised them restoration in the year of jubilee. Thus the unfortunate could always look forward hopefully to that

fiftieth year (vs. 10, 13) and the whole nation was taught to live in constant view of its merciful requirements, and not to oppress one another. (vs. 14-18).

Thus in type, all the children of God, the seed of Abraham by faith, are shown God's power and authority, his loving sympathy in the trials of their probationary time, and his merciful provision for their eternal blessing in the great-antitypical jubilee immediately following the millennial reign of Christ, which shall cure all the ills, restore all the losses, and soothe all the sorrows of the preceding days.

Bear in mind also, that to which attention has already been called: that the largest-antitype of the twelve tribes of Israel is the tribes of the whole intelligent-creation residing in the many mansions of God's great-house, the whole period of whose probation - or rather the sum of whose several periods of probation - we have seen to be forty-nine thousand years.

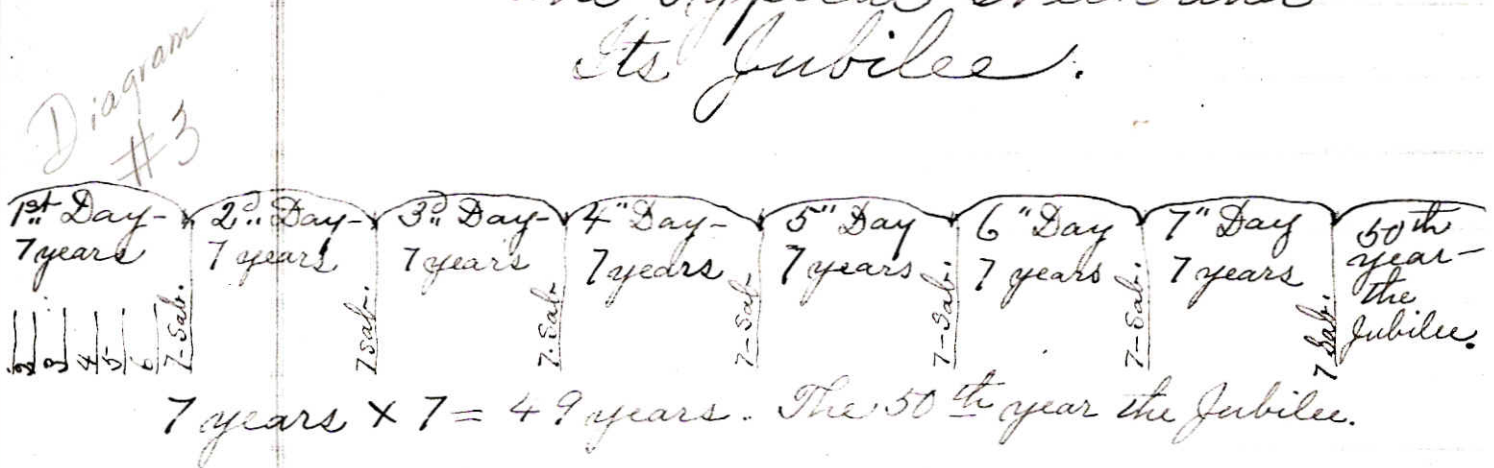
The division of this great-period into seven periods of seven thousand years each, and the culmination of all in the glory of the new heavens and the new-earth - the restitution

of all things, in heaven and in earth, pre-figured in the jubilee - leads almost irresistably to the conclusion that no orders of intelligent-being have had a longer probation than one of the seven-thousand-year days of the great week of the universal probation, just as the human race has but one, the last one, of these great seven-thousand-year days. And, reasoning from analogy, as our seven-thousand-year day, or our probation week, ends with a millennial sabbath, during which time Satan will be bound - restrained -

Rev. 20:2,3 - but not yet destroyed, so it would appear that the last millennial day of each of the other six probation periods, brought a sabbath rest to those realms of the universe that had been on trial. Such a rest would certainly follow the casting out of Satan and his followers from such habitations successively, and would correspond to the typical seventh year sabbaths of Lev. 25:2-7. Yet none of those sabbaths were the Jubilee, to which the whole creation looks forward after "seven sabbaths of years" (verse 8) - after seven of these great weeks - after 7000×7 or 49,000 years.

The trumpet of the typical jubilee began to be sounded on the day of atonement (Lev. 25:9) prefiguring thus the good tidings of great joy which shall be unto all people in consequence of the sacrifice of the "Lamb of God that taketh away the sin of the world" - that fountain opened in the house of David for sin and for uncleanness. To show the correspondence of the type and the antitype we append the following diagram (No. 3) of -

The Typical Week and Its Jubilee.



Again, as the week of human probation began as soon as man was created (See Gen. 2:16, 17), so also the probation of other intelligent beings necessarily began as soon as they were created; and since one of the seven thousand-year days of the great week of probation seems to be the measure of the probation period to other beings as well as to humanity, it would seem that each one of the six preceding days

of this great week of seven-thousand-year days must have presented newly created beings, newly placed on probation for eternal life, in some of God's many mansions; as those mansions, those starry realms, were prepared to receive them, the creation of man being in the end of its sixth day.

"Thus the heavens and the earth," constituting the whole material universe, were finished, "and all the host of them" - all the living host of his intelligent creation - and then God's great seven-thousand-year sabbath, or rest from his creative work began - the seventh day of a great week of $(7000 \times 7) = 49000$ years, which we therefore further name - "The Week of the Creation and Probation of Intelligent Beings." See diagram No. 2; also No. 4. #3 (no #4 found)

Standing in the dawn of its seventh day, "God blessed the seventh day and sanctified it [set it apart to a new work] because that in it he had rested from all his work which God created and made." Here it should be noted (See The Speakers Bible Commentary on Gen. 2: 3 and 1:1) are two different Hebrew verbs, the first signifying to create out of nothing; and the latter, to ^{mold} mould and fashion the

matter thus created.

In commenting on this distinction of terms in describing the work of creation, says the above work - "Perhaps no other ancient language, however refined or philosophical, could have so clearly distinguished the different acts of the Maker of all things; and that because all heathen philosophy esteemed matter to have been eternal and uncreated. . . . The word [for create] is evidently the common word for a true and original creation, and there is no other word in Hebrew which can express that thought."

Thus the sense of Gen. 2:3 is that on the seventh day of this great week God rested from all of his works of creation, which included - (1) the creation of matter and the establishment of nature's governing laws; (2) the organization of matter, through the operation of nature's laws, into the worlds of beauty and utility which constitute this vast ^{physical} universe; and (3) lastly, according to verse 1, all the hosts of intelligent beings inhabiting these worlds - "Thus the heavens and the earth were finished, and all the host of them."

And verse 4 adds: "These [hosts] are the generations" * [the living offspring] of the heavens and of the earth when they

were created [i. e. when they were thus prepared for habitation] in the day that the Lord God made [constructed] the earth and the heavens.*" As man was formed from the dust of the earth, and is therefore in one sense a child of the earth, though a new creation of God, there is good reason for gathering from these words that the generations of the starry heavens are in some similar sense the children of their respective abodes.

"Thus the heavens and the earth were finished, and all the host of them." That is to say that, when the crowning feature of an intelligent creation was (from day to day during six days of that great week of 49000 years) added to the marvelous, and

* As the successive generations of humanity are the generations of the earth, so the successive generations of the whole family of God are the generations of the heavens and the earth. Toledoth, the word for generations, always signifies the living hosts, the generations or posterity of any one. This word, used here for the first time, meets us at the head of every principal section of the book of Genesis. See Gen. 5:1; 6:9; 10:1; 11:10-26; 27; 25:12, 19; 36:1; 37:2. And "The Bible Commentary."

10-27

to us incomprehensible material creation, that completed, "finished", the whole work of creation, of which man, the intelligent creature of the earth, was the last; his posterity being no new creations, but the development of the race created in Adam. Thus when the heavens and the earth were finished, and all the host of them, God rested from ^{the} whole work of creation in all three of the senses above described - viz., the creation of the atoms of matter, the creation of worlds by the subsequent gradual organization of matter, and finally the creation of the hosts of intelligent beings to inhabit them. He rested; not because he was weary (Isa. 40: 28), but because that part of his work was accomplished.

But reason and scripture carry us still further back in the annals of antiquity. Here we have just seen is a great week of $7000 \times 7 = 49000$ years set apart by God for the creation and probation of the intelligent beings who were to inhabit the mansions prepared for them, as from day to day of this great week those mansions would come into readiness for habitation. Evidently the first one of those days found many mansions of God's creation already prepared for the habitation of intelligent

beings, who there began their existence and their probation period (See Diagram No. 2 and the complete diagram - No. 4.), while other worlds, or mansions, were yet in process of construction and in various degrees of advancement. Thus, for instance, those worlds which first began by the operation of nature's laws to take shape, would be the first to come into readiness for habitation. So each new seven-thousand-year day is gladdened with a new intelligent-creation to inhabit the mansions prepared for them.

Thus, we are led to see that the construction of the material worlds and their successive preparation for habitation comprised seven great periods of time, or seven days of another week of which the whole period, or week, of the creation and probation of intelligent-beings was of necessity the last day - a day of 49000 years. See Diagram No. 4. It was evidently at the beginning of this 49000 year day (or the week of 7000 year days) that the earth began to take shape, and progressing from day to day of this week, according to the account in Genesis, first chapter, it was ready for the habitation of man at the end of its sixth day, when man was created and placed upon it.

Then if the last, the seventh day, of

this week of the construction of worlds was a period of 49000 years, so also were each of the other six, and we have another great week of 49000×7 or 343000 years as the constructive week, and its seventh or last-day was, as in each of the weeks already described, set apart to a new and higher work. The six days of this week accomplished the construction of worlds, while the seventh produced their living generations. See Diagram.

With this view the latter clause of Gen. 2:4 gains a significance apart from which the words seem meaningless - "These are the generations of the heavens and of the earth when they were created - in the day that the Lord God made [constructed] the earth and the heavens." Here the whole period of the making or constructing of worlds - the week of 343000 years (See Diagram No. 4) is called a day - "the day that the Lord God made [constructed] the heavens and the earth" - not the day of the creation of the elements, etc., but the day of the organization of matter into worlds. And since this organization of matter matured in seven successive periods of 49000 years each, the great constructive week of seven days - 49000×7 or 343000 years, is very manifest. See

Diagram No. 4.

But reflection brings us to still another glimpse of the distant past, for this great period of 343000 years is only the constructive week - the period devoted to the organization of matter already in existence, and according to laws already established. Of necessity, a long period of time preceded this constructive week - a period devoted to the creation of matter, a period to which reference is made in Prov. 8:26 - "While as yet he had not made the highest* part of the dust of the world".

We have no intimation of the length of this period unless we find it in the analogy of the days and weeks already considered, which is surely a most reasonable inference. Thus, if, as in each of the foregoing cases, we consider the 343000-year constructive week as the seventh or last day of another still larger week, a week devoted to the development of God's great purpose in his creation from its start to its maturity; from the very beginning of the creation of matter and the establishment of its governing laws to the final consummation ~~to the final consummation~~ of all things in the establish-

* Heb. rosh - the first or beginning.

ment - of the new heavens and the new earth, then 343000 years $\times 7$ or 2,401,000 years would be the measure of this great week of the complete development of God's eternal purpose, as shown in Diagram No. 4; and as in each preceding case, its sabbath is consecrated to a higher work than that of its six preparatory days.

Nor is this long period of 2,401,000 years out of proportion with the vast design of God's eternal purpose as we have already viewed it. In its great periods we see the harmony of the heaven-ordained plan with the heaven-established laws of development and growth, both natural and spiritual. Beyond this remote antiquity neither reason nor scripture bear us further than the statements ^{that,} from everlasting God existed, and that the goings-forth of his only begotten Son antedated all of these periods - "whose goings-forth have been from of old, from the days of eternity." Psa. 90:2; Micah 5:2. margin. Thus "days of eternity" preceded this great epoch of 2,401,000 years, and "days of eternity" shall follow it, and in their never ending cycles all periods are comparatively insignificant-factors.

Oh it is a dizzy view into the

immeasurable depths of antiquity and futurity. But let us turn aside from this Bible-telescope, and while resting our weary vision, let us consider: - (1) That these immense cycles give ample time for the out-working of nature's God-ordained and God-established laws to the accomplishment of his purpose, and they hush to silence the objections of those who dogmatically speculate in unknown realms. (2) The view is in perfect-keeping with the eternal years of Him who "from everlasting to everlasting is God." (3) As an able commentator truly remarks, ages may have elapsed between what is stated in the first two verses of Gen. 1. The purpose of the sacred writer being to give to mankind a history of his own origin, his creation, his fall and his promised recovery, he contents himself with declaring in one verse generally the creation of all things; and then in the next, passes to the earth, man's place of abode, and to its preparation for his habitation. Look again at Diagram No. 4. where the work of the earth's preparation for man is indicated day by day as recorded in Gen. 1:2-31. With this suggestion the thoughtful student may see the whole orderly process of successive creations of worlds during the great period

assigned to that work, by the outworking of nature's God-ordained, and God-established laws, and their successive habitation as they came into readiness to be the abodes of intelligent beings.

(4) As we thus see as through a glass - a telescope - the glory of God the Father, the great First-Cause of all things, and of his only-begotten Son, without whom ^{was} not anything made that was made, what language can express the emotions of reverent adoration and praise that well up within our hearts? Glory be to the Father, and to the Son, throughout all ages! Amen!

(5) One more thought should not be overlooked here. Glance again at Diagram No. 4. and call to mind Peter's statement in reference to the millennial day of judgment:

"The end of all things is at hand." 1 Pet. 4:7. Now observe that this day of judgment is at the end of all of these great periods or weeks. It is at the end of all of that preparatory work which was necessary to the establishment of that perfect and eternal order of things which the Scriptures designate "the new heavens and the new earth." All the work of the creative week was necessary to it; and all the work of the constructive week; and all

the work of the week of the intelligent creation and the universal probation; and all the work of the week of human probation. And not one of these periods was an hour longer than was necessary to the comprehensive work assigned to it by divine wisdom. Thus the culmination of all of these periods in a day of judgment, which shall issue in the everlasting triumph of righteousness, and the establishment for all eternity of the new heavens and the new earth, will be the prelude to the year of Jubilee to the whole creation. Foreknowing then this blessed culmination, let us with patience wait for it.

Now look again: turn the telescope the other way, and take a glance into the vista of the eternity future, beyond the year of Jubilee. What is there in store? Isaiah, in his day, looked, but it was not yet clear; and he said: "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." Isa. 64: 4. But later, after Jesus had come and brought life and immortality to light through the gospel, Paul looked, and behold the glories of the new heavens and the new

earth dawned upon his enraptured ^{mental} vision.
(See 2 Cor. 12:1-4 margin, also Emphatic
Diaglott); and therefore quoting these words
of Isaiah, he adds, "But God hath revealed
them unto us by his Spirit, for the Spirit
searcheth all things, yea, the deep things
of God." 1 Cor. 2:9, 10.

And let us bear in mind that unless
the same spirit dwells in us, impelling ~~us~~
us also to search into these deep things of
God; and to believe them upon the authority
of God's Word alone, they will not be reveal-
ed unto us; for to the natural man they
are so far beyond him as to seem incredible.
Led by that same Spirit through the teach-
ings of Paul, have we not also with him
been led to see the glories of the new heavens
and the new earth, the new Jerusalem, and
the river of the water of life proceeding from
the throne of God and refreshing the new
creation?

O Eternity, thou pleasing, yet overwhelm-
ing thought! who can number "the days
of eternity," or measure the heights of that
rapture which shall know no bounds?
We must turn our weary eyes away
from the insufferable glory, though our
hearts anticipate the glad song of the
universal triumph: "Bless the

Lord, O my soul, and all that is within
me, bless his holy name. . . . Bless the
Lord, ye his angels. . . . Bless ye the
Lord, all ye his hosts; ye ministers of
his that do his pleasure. Bless the Lord,
all his works, in all places of his domin-
ion. Bless the Lord, O my soul." Psa.
103:1, 20-22.

103:1, 20-22

Chapter XVII.

The Week of Human Probation.

Its Times and Seasons - Its Glorious Hope - "How Long, O Lord, How Long?"

"Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly, he find you sleeping."

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore, let us not sleep as do others; but let us watch and be sober."

"For as a snare shall it come on all them that dwell on the face of the whole earth."
Mark 13:35, 36; 1 Thes. 5:4-6; Luke 21:35.

We have seen that the week of human probation, each one of whose days is a millennium, beginning with the creation of man, terminates in a millennial sabbath, which is further

characterised as "the day of the Lord" and "the day of Jesus Christ" - when his victorious church shall reign with him on the earth. It was to the dawn of this blessed day that our Lord Jesus pointed his disciples when he said, "I will come again and receive you unto myself." John 14:3. "Watch", "wait", "be ready." ^{Rev. 19:7} To the day described as "times of refreshing", "times of restitution of all things" (Acts 3:19-21), and the restoration of Israel's glory (Isa. 1:26²⁵): The day of which the Psalmist wrote saying, "Let the heavens rejoice, and let the earth be glad ^{before the Lord}, ... for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity." Psa. 96:9-13; 98:4-9.

From the time of the promise on - even from the first intimation of it in Eden, believers have scanned the heavens for the signs of the dawn of that day, and the appearing of our Lord Jesus Christ in power and great glory.

What are the signs of its approach? and how shall we know them? The apostle Peter ^{we shall know them} says, by taking heed to the sure word of divine prophecy which shines as a light in a dark place until the day dawn. 2 Pet. 1:19.

ready to sit with him in his throne as joint-
heirs of his kingdom ^{shareers in} and its blessed work
of restoring all things. Rev. 3:21; 20:6.

fiery calamities of the
last days of this world.
John's prophetic warnings
All unconsciously, yet
with ominous foreboding,
even to-day, the fiery
armament of all nations
is preparing for this, its
Armageddon conflict.
2 Pet. 3: 5, 7; Rev. 16: 16.

③ This third world is
characterized by the resur-
rection of all the dead - the
blessed & holy of the first res-
urrection (Rev. 20: 6.) and af-
terward "every man in his
own order" (1 Cor. 15: 23), and
over this resurrected host - the
just and the unjust - the
reign of Christ is established.

④ which, like the first world, is doomed to destruction -
not by water, as the ^{first-world} ~~first-world~~, but by the fire of God's
jealousy". Zeph. 1: 18; 2 Pet. 3: 6, 7; Gen. 9: 9-17. "The heav-
ens and the earth" - the ruling powers and the ungodly masses of hu-
manity, constituting the civilization of the first-world, perished to-
gether; and likewise "the heavens and earth which are now"
constituting the present civilization, perish in the 1st

Then he shows that, that word of prophecy spans three great epochs of human history: epochs so distinct as to be termed three separate worlds - the world that was before the flood, the world that now is, and the world to come wherein dwelleth righteousness. 2 Pet. 3:6, 7, 13. To illustrate, as follows:—

Creation
Flood
Second advent of Christ

The World that was. The world that now is. The World to come.

The first of these periods — "worlds" — extending from the creation to the flood in the six hundredth year of Noah's age is shown by the genealogical records of Genesis V to be 1656 years, according to the original Hebrew text, accepted and followed by Archbishop Usher as noted in our English Bibles, and other learned Chronologists.

From that date on, (1656 A.M.), to the second advent of Christ, — is "the world that now is." Paul speaks of it as "this present evil world." Gal. 1:4. It is the period or "world" in which we are living: a world.

With the second advent of Christ begins the third period — "the world wherein dwelleth righteousness." It will be the office of this righteous Judge, the Prince

of peace, "to bring in everlasting righteousness" (Dan. 9:24) through the great restoring, re-
newing, work of his millennial reign, where-
in "he will lay judgment to the line and
righteousness to the plummet." (Isa. 28:17.)
"And the work of righteousness shall be
peace; and the effect of righteousness, quiet-
ness and assurance for ever." Isa. 32:17.
Which effect will mark the consummation
of his glorious millennial reign on earth,
as Paul shows, saying, "Then cometh the
end when he shall have delivered up the
kingdom to God, even the Father... For he must
reign till he hath put all enemies under
his feet." 1 Cor. 15:24-28. "The end" - not of
the world to come wherein dwelleth right-
eousness, but the end of that ^{millennial} period of
righteous judgment, of refreshing and re-
restoring all things, which terminates man's
week of probation in the glory and tri-
umph of everlasting established right-
eousness - "world without end." Amen!
Eph. 3:21.

Our present inquiry then is - How
near are we ^{at the present time} to the end of "this present -
evil world" and the dawn of the world to
come at the glorious appearing of our Lord
Jesus Christ? The word of prophecy on
this line is both chronological and

circumstantial. We are far removed from its beginning at the Flood in Noah's day, and while chronology is ^{carefully} preserved in the divine records down to the time of authentic ^{secular} history, with only a few brief intervals of uncertainty, leaving the exact date ^{indeterminate} as God for wise ^{evidently} reasons, intended, ^{coupled with this} circumstantial historic ^{and current} evidence in fulfilment of divine prophecy is luminous and eloquent - in these last days ^{over}

Let us consider first this circumstantial prophecy, which subdivides "the world that now is" into three distinct ages or dispensations of God's overruling providence. Beginning with Noah after the Flood - and yet preceded by worthy ones of former ages in the 1656 years before the Flood, only ^a few of whose names are recorded, such as Abel and Enock, ^{Seth and Noah -} we observe a marked selection of individual characters, through whom God was preparing to carry forward his wonderful plan for the subsequent redemption and final deliverance of the fallen human race. Abel had the testimony of acceptance with God, and though he died without offspring his later brother Seth, in his stead (Gen. 4:25), is the link supplied in the line of succession from Adam to Noah, and thence to the promised deliverer ^{Jesus} Christ, while the unworthy Cain,

wherein all the lines of prophecy, both chronologic and
circumstantial converge.

though the first born, is ignored. Gen. 5:1, 3. Compare Gen. 4:1, 2. Enoch walked with God for 365 years with the testimony that he pleased God, Noah's faith and righteous character had the divine approval and blessing, ^{after the Flood} and Abraham became the heir of wonderful promises. Human life in those early generations stretched on into centuries, yet never ~~going~~ ^{went} beyond the time-limit announced to Adam - "In the day that thou eatest thereof thou shalt surely die." One day of man's week is 1000 years. Adam lived 930 years, Seth 912, Enoch 365 (then translated) Methuselah, grandfather of Noah 969, Lamech, father of Noah 777, Noah 600 years before the Flood and 350 after, or 950 years; Shem 602, Terah, Abraham's father 205 years, Abraham 175 years. After the Flood there gradually came a notable shortening of life.

During those long lives, with others, their contemporaries, the race was rapidly multiplying, and history - God given at the beginning (Gen. 1), and subsequently in the making, was easily and naturally handed down from fathers to sons ^{and daughters} and progress made in subduing the earth. And though soon the masses of the world were forgetting God, and were heedless of his righteous requirements, there were always some of his witnesses.

(Acts 14:17) and teachers of righteousness. 2 Pet. 2:5. But notwithstanding, corruption increased, until only eight persons - the family of Noah - remained faithful to God and his righteousness in the closing days of that ^{first} epoch, or "world". Then judgment fell. But the work ^{of God} was resumed after the Flood through the family of Noah - his three sons, Shem, Ham and Japheth and their descendants.

At the death of Noah the special prophetic blessing descended first upon Shem, and in a lesser degree upon Japheth (Gen. 9:26, 27). In the line of Shem came Abraham "the friend of God". Down to the call of Abraham and the special promises made to him, may be regarded then as the Patriarchal Age, when the outstanding figures in the world's civilization, such as it was, were the fathers, the heads of families and of tribes. But the Patriarchs failed: they could not stem the tide of evil in the world, and often themselves fell under its power.

With the call of Abraham a new dispensation of divine providence is manifest. God called this faithful Patriarch and established his covenant with him, promising to make of him a great nation, which he did after four centuries of growth and discipline in the land of Egypt and ^{forty} 40 years of training in the wilderness of Sinai. So that when they emerged

from the wilderness into the promised land of Canaan they entered the land as an organized host, a homogenous people - "a nation" ^{i.e.,} a people of one common inheritance of ideals, usages, customs and laws; in other words, of one civilization, and thenceforth to be of one country. And the Lord himself, who thus established them nationally, was ever after to be recognized as their rightful Sovereign, their officers of state being his representatives, and always by his appointment.

To that nation, thus divinely organized, he said, "You only have I chosen of all the families of the earth." (Amos 3:2) ^{Deut. 10:15} They were chosen to be "a holy nation", "a royal priesthood", through whose instrumentality under divine providence all the families of the earth were to be blessed, according to the promise made to their father Abraham. But Israel as a nation, like the Patriarchs that preceded them, failed in their mission, and again, only a remnant remained true to their covenant. In the line of this remnant ^(the time foretold by Daniel - chap 9: 24-27) in due time, came the long promised "seed of the woman" and the "seed of Abraham" - the "son of David", the incarnate "Son of God". (degenerated),

As a nation, Israel, in its stubborn willful blindness, rejected even this divine condescension - the glory of that favored people. And again, only a ^{true and loyal} remnant received him.

to whom they were bound in solemn mutual
covenant-relations, and

"and the rest were blinded". Rom. 11:7. ^{over} Luke
13:34, 35. That national blindness will contin-
ue until their rejected Messiah comes again in
his glory, when their blindness will be turned
away, and ~~repentant~~ Israel will say, "Blessed
is he that cometh in the name of the Lord."

With ~~that~~ worthy believing remnant of
Israel, accepted of God, filled with his holy spirit,
and led by his beloved Son at his first advent
and onward, a new dispensation of divine fa-
vor began, which thereafter included not only
the worthy remnant of Israel, but also Gentile
believers of all nations, the collective body of
which is divinely recognized as "the church
of the living God," and which, as a chaste vir-
gin espoused to Christ, awaits the promised
day of his second coming to become his glori-
ous bride, and joint-heir with him of his
kingdom and glory. These children of Abraham
by faith thus supplant the rejected nation
of Israel, the fleshly seed of Abraham, as heirs
of the promise made to him in its highest
sense as previously shown. See Chapter ¹¹ ~~10~~ ^{History of} ~~God~~

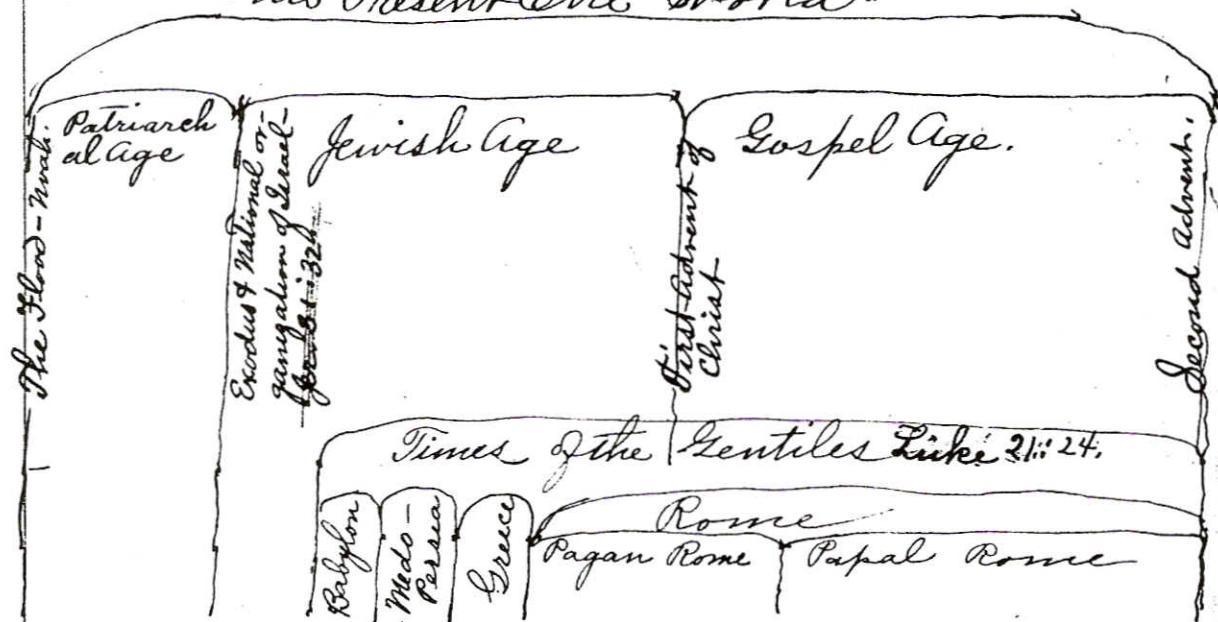
The period devoted to this selection is
thus seen to extend from the first ^{advent of Christ} ~~to the~~
^{his} second advent of Christ. It is the ^{Gospel or} good-
news age ~~the Gospel age~~ - and the present
year A.D. measures our advancement in it.
Thus we see the whole period of this present

The nation rejected the Son of God, and with that national rejection of Him, God's favor to that people as a nation was withdrawn - the Jewish Age of special favor ended. And Jesus, beholding its long revered capital city, wept over it, saying, "If thou hadst known, at least in this thy day, the things which belong unto thy peace! but now, they are hid from thine eyes. O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not! Behold your house is left unto you desolate. And verily I say unto you, Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." Luke 19:41, 42; 13:34, 35.

wherein the good news of the high calling to jointheirship with Christ is offered to all believers, of whatever nation,

into three marked periods,
 "evil world" subdivided, as follows:—

"This Present Evil World."



But there are yet other, and even more explicit, notes of time in the circumstantial records of the sure word of prophecy. Our Lord mentions a prophetic period which he called "the times of the Gentiles," saying, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Luke 21:24. The term is used in contradistinction from the times of Israel's national ^{favor and} ^{consequent} supremacy. Israel's times began when "God took them by the hand to bring them out of the land of Egypt, ^(Jer. 31:32) organized them as a nation in the wilderness of Sinai, and took them into covenant relations to himself. Jer. 31:32; Exod. 19:1-8. Thenceforth they were his people, his peculiar treasure, his nation, and eventually, through long experience and training, they must become the divine agency of blessing

to all the families of the earth, under the leadership of their promised Messiah and King. "Which covenant," however, "they brake." In consequence, there followed a long period of national subjection and debasement under Gentile powers, which was permitted, and even timed, to endure until, as a nation, they should be brought to repentance and contrition. Then Israel's times are to be resumed, and again they become God's recognized people, under a new covenant, when they shall recognize Messiah their Savior and King. Jer. 31: 31-34. Then they shall see him coming in the clouds of heaven with power and great glory.

That national humiliation of Israel began with their subjection to Babylon, and, through the prophet Daniel, God foretold that it should be continued under the successive Gentile kingdoms of Babylon, Medo-Persia, Greece and Rome. When the first advent of Christ occurred they had lived under all four of these overruling Gentile powers; and it was under the Roman power, at the instigation of rebellious Israel, that Messiah was crucified. But beyond this Gentile power, Rome, there is ^{prophecically} no other successor to precede the coming of earth's rightful king, Messiah. Then Israel's blindness shall be turned away, and through

the prophet Isaiah, God calls again to his people Israel - "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60:1-3.

Hence "the times of the Gentiles" end at the second coming of Christ. They began with an era including the gradual rise of the Babylonian power and the gradual subjection of Israel to that power. They end in a corresponding era of the decline of Gentile power and the renaissance of Israel as a nation. ^{over} Rome, the last of the four great Gentile powers, covers the major part of the Jewish age and all of the Gospel age, as outlined in the preceding diagram. A study of the career of each as foretold by Daniel is beyond our limits here. Suffice it to say that Rome's dominion in the world was first animated by Pagan philosophy, and later, by antichristian Papal philosophy, and both Jews and Christians have suffered under both; the former under the divine displeasure, the latter in the spirit of martyrdom.

The time features of this long period are thus seen to be the political features, and their successive development as historically recorded become markers of the approaching end. This manner of foretelling the time does not ^{indicate beforehand} ~~mark~~ the exact date - the year or day or hour of the advent of Messiah, but when the events of the last era transpire they tell us plainly that it is nigh, even at the doors.

Thus briefly viewed we see all the lines of prophetic circumstantial evidence of the near end of "this present evil world", and the near end of this Gospel Age, and the near end of "the times of the Gentiles" — ~~the period in which we now live~~ — converging in our day. Rome, the last of the four great world powers, is still in existence, and is in the condition so aptly symbolized in the "toes" of the symbolic image of Nebuchadnezzar's prophetic dream (Dan. 2: 33, 40-43) — in the nations of Europe that have grown out of the old Roman Empire. Iron was the symbol of Rome's strength: the legs were of iron, but the democratic tendencies among all peoples in ~~these~~ modern times is figured in the brittle clay of the feet and toes. ~~Yes~~, the modern nations of Europe have much of the strength of the iron, ^{still,} yet the brittleness of the clay — partly strong and partly brittle, ^{— hence breaking & forming again & again} for the iron and the clay will not mix: ~~they cannot~~, "they shall not cleave one to another, even as iron is not mixed with clay." Dan 2: 41-

over
← 43. ^{Note} ②

② In the perplexities of ~~the~~ the statesmen of all nations are making desperate efforts to accomplish the impossible task, and so to save the present civilization from the threatened collapse which all fear. Luke 21:26. Italy's Premier Mussolini hopes

a power beyond human control
and in judgment, on the nations as such.
And the end is not yet though it is hastening on to its Armageddon conclusion conflict, the final result of which shall be as foretold by Daniel, the end of Gentile dominion in the earth & the firm establishment of the millennial kingdom of Christ. For he, the "stone" taken out of the heavenly mountain kingdom to whom is committed all judgment, both national & individual. He is the stone of stumbling & rock of offence to nations as well as to individuals. The nations, stumbling at that stumbling stone are broken, & shall be carried away as foretold. Compare Isa. 8: 14, 15; Matt. 21: 44. And that stone, in glory & in power becomes a great mountain (kingdom) & fills the whole earth (Compare Dan 2: 33-35 and 41, 45): For it is "in the days of these kings" of these Gentile powers: that is, while they are still standing, however broken, crippled & "shaken" - that the God of heaven is setting up his kingdom.

(a)

In the great World War (unparalleled in all human history) the Image of Gentile power was struck ^{a stunning blow} - not on the head (Babylon) nor on the breast (Medo Persia) nor on the thighs (Grecia); nor even on the iron legs of Rome: these as world powers have passed away (Dan. 7:14) - but on the feet and toes. (Dan. 2:34) Hence we see the fragments of broken governments and peoples lying all over Europe to day. It was struck by ~~a little stone which was~~ not in hands ^{by} ~~a power of invisible divine origin~~ & for in the days of these Gentile kings the God of heaven is setting up his kingdom which shall by & by become a great kingdom & fill the whole earth. Dan. 2:34, 35, 45. margin.

(b) readjustment since the shock of the terrible blow

(c) - the mixing of the iron and the clay - to bring about harmony and co-operation among the factions composing the feet and toes -

to restore the ancient glory of Papal Rome's tyrannic power and to extend it to world limits again, which is the declared hope and purpose ^{and endeavor} of the Papacy. An attempted league of the nations involved is seeking by multiplied counsels and treaties to bolster up the shaking, tottering walls of the old civilization, but every effort only reveals the hopelessness of the task, as our world Press Agents constantly report.

And is it not a hopeless task? when God has said, "Yet once for all, I will shake not only the earth (the peoples of the world) but the heaven (the ruling powers, the governments) also." And ^{the Apostles} Paul explains, "Now this 'yet once for all' denotes the removal of the things shaken, as of things made (temporary things) that those things that cannot be shaken - 'the kingdom which cannot be moved' may remain" - being established ^{on} the sure foundation of righteousness. "For our God is a consuming fire", and sin wherever found, or however intrenched in power, is always inflammable. Heb. 12:26-29; Hag. 2:6,7.

Italy's Premier, Mussolini aims to restore the ancient glory of Papal Rome's tyrannic power and to extend it to world limits again, which is the declared purpose

The final collapse of Gentile power in the world will necessarily spell what divine prophecy foretells - a time of trouble such as was not since the beginning of the world to this time, no, nor ever shall be. Matt. 24:21.

Manifestly this, our day is the day of national judgment, when God is having a controversy with the nations, as such (Jer. 25:31); when he is calling the nations to his bar, saying, "Come near, ye nations to hear, and hearken, ye people. Let the earth hear and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies." Isa. 34:1, 2. Is it not indeed the day when the hidden things of secret national ^{and intrigue} diplomacy are being revealed?

1 Cor. 4:5. "For there is nothing covered that shall not be revealed; neither hid that shall not be known." Luke 12:2. "Eventually, every work shall be made manifest, for the day shall declare it, because it shall be revealed by fire." 1 Cor. 3:13.

Thus the ^{world-wide} political features of this long period of "the times of the Gentiles," as fore-^{by the prophets} told, and ^{as} fulfilled, and ^{fulfilling} in our day, ^{finally} fulfilling, mark our present proximity to the end ^{long established of} Gentile dominion of the old, and the dawn of a new order of things under the reign of Christ.

This circumstantial evidence of fulfilled and final fulfilling prophecy in our day is of itself conclusive evidence that we are now living in the closing era of the world that now is, and the dawning of a new and better day. It fixes our present location, though it does not, and was not intended to fix an exact date. Like the dawning of the natural day, so the dawning of the day of Jesus Christ is first amid clouds and darkness, ^{first darkness deepened by storm & tempest} and then a gradual illumination, growing brighter ^{and brighter} unto the perfect day, ^{as the Sun of Righteousness rises higher & higher to his meridian} Matth. 24: 21. It is an era of transformation through national judgments, which, ^{however severe,} when accomplished, will be "the desire of all nations" (Hag. 2: 6, 7) bringing ^{such} satisfaction ^{to the world as} ~~which~~ ^{its} no efforts of their own could ever achieve; "For when his judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26: 9.

The chronological data of this long period of Gentile times, a period of 25-20 years, dating from the era of Israel's gradual subjection to Gentile power and extending to the era of their gradual rising again, which event we are witnessing to-day, is a subject, the satisfactory treatment of which, would be beyond the limits of this book. The author therefore is satisfied

Footnote

over

Over data

* Foot Note

(The threatened "seven times" of () fulfilled on the
year-day principle, typically indicated in Nebuchadnezzar's
seven years of debasement - 360 days to a year, lunar
time, seven times or years are $360 \times 7 = 2520$ yrs)

* Published by
to refer the reader to a valued ^{work} ~~treatise~~ on the whole subject of prophetic time ~~presented~~ by the late Rev. Gratian H. Guinness, in a volume of more than seven hundred pages, entitled, The Approaching End of the Age *. This masterly work is in full harmony with all the circumstantial evidence herein cited. A condensed statement of the subject would be unsatisfactory to careful students, hence is not attempted here.

1 Briefly, then, we are in the last-times in every sense. Behind us is the "world that was" before the flood. So also the Patriarchal Age and the Jewish Age of "this present-world", while the Gospel Age has well nigh run its appointed course, and accomplished its great work of bearing the message of salvation (not to all individuals, but) "to all nations for a witness", and of taking out from among the Gentiles a people for his name - a remnant of the nations, which, together with the remnant of Israel, shall be associated with their Lord and Head in the great work of the new dispensation, the work of restoring all things.

Politically we now see the foretold events which mark the closing of the times of the Gentiles. God's controversy with the nations is on, and the Armageddon judgment, ^{is} impending. We are witnessing the

shaking" once for all, of all nations, preparatory to the final removal of the Gentile powers and the setting up of Messiah's kingdom, while the renaissance of Israel and the restoration to the land of promise, begun in our day and rapidly proceeding, is the great event to which our Lord pointed as indicating that the end is in sight - "even at the doors." Luke 21:24-31; Matt. 24:32, 33. Amen! Is it not enough to comfort and hearten all those who love the Lord's appearing and long for his righteous orderly reign to heal the broken-hearted peoples of the earth: enough to stimulate the hope of all those who walk by faith? But it is not enough to warn the nations, who ^{now} walk in darkness heedless of the divine counsel and steadily ignoring the sure word of prophecy, while they resort to human devices only, in seeking to establish, at least a measure, of that peace and harmony, without which the world cannot endure. Psa. 2:1-12. Therefore it is imperative that judgment must fall, as our Lord foresaw and foretold.

It was
inserted chap
before 13



W. D. OUTMAN, REALTOR

Suite 505-6 Times Bldg.

St. Petersburg, Florida

January 28, 1936

- (26) A Great Rejoicing
(27) "Weeping & Wailing"
(28) The City Which hath Foundations
(29) Cooperation of the two Phases of the R.

Dear Homesteader:
Your membership subscription of \$1.00 to Florida Homesteaders, Inc. has been received. Please accept the sincere thanks of the organization, its officers and the humble gratitude of your president. Such response lends positive encouragement for the long, tedious fight ahead for full home exemption.

You are to be congratulated upon your civic interest. Our gravest troubles in securing true representative government is lack of individual attention and response to matters of public importance.

Voters for Florida decreed ALL taxes be taken from homes. This is the greatest reform step of the century. Home ownership has been so penalized that our people have been driven to tenancy. It is now time homes should command a premium. Full exemption will make Florida the greatest HOME state of America. More homes will mean more money for all of us.

We started out to make Florida homes free from ALL taxes. We are now determined to finish the job. Therefore we are doubly appreciative of your help as it will hasten us to our state-wide goal in organization efforts.

How about your neighbor? We need the help of everyone. In numbers there is strength. Why not get a signature on the blank enclosed and send it in? It will help so much.

Watch the daily press for meeting dates. Attend when possible. Your presence and counsel will be highly appreciated.

And, again with thanks for your help, I am

Sincerely yours,

W. D. Outman
President.

W. D. Outman/L.

MEMBER:
ST. PETERSBURG REAL ESTATE BOARD
FLORIDA ASSOCIATION OF REAL ESTATE BOARDS
NATIONAL ASSOCIATION OF REAL ESTATE BOARDS
INSTITUTE OF FARM BROKERS AND MANAGERS



The Coming Kingdom of Christ And Its Orderly Procedure.

Purpose of the Present Testimony Concerning it. - The Plan Outlined - A Great Week. - A Sabbath and its Great Work. - The Six Preparatory Days. - The Fifth World Empire. - The Lost Inheritance. - Nearness and Blessedness of the Millennial Sabbath. - Our Present Location - Circumstantial and Chronological Evidence. - Significance of Present National Perplexity. - Last Times. - Manifest Wisdom of Divine Providence. - The Binding and Loosing of Satan. - Service of the Present Witness to all Nations. - The End; the Harvest. - Solenn Significance of the Kingdom at Hand. - A Closer View. - The Embryo Kingdom, Nominal and Real. - God's Times and Seasons. - The Secret Harvesting. - The Reapers and the Garner. - The Order and Office of the Established Kingdom. - The Glorious Appearing of the Kingdom. - The Earthly Phase of the Kingdom. - A Great and Rejoicing Multitude. - A Weeping and Wailing Multitude. - The Cities Which

Health Foundations, — Coöperation of
the Two Phases of the Kingdom.

While the plan of human redemption, as we have just seen, is one of incalculable blessing to the whole family of God, in heaven as well as ⁱⁿ earth, we turn now to consider its wonderful outline and progressive development within a predetermined period of time, beginning at the creation and early fall of Adam and the race represented in him, and to terminate at the end of Christ's millennial reign on earth in the final and glorious destiny originally contemplated for our race in God's eternal purpose. Acts 3:19-21. "Then cometh the end" (1 Cor. 15: 24-26) - the end of the whole period allotted for the increase, development, probation, redemption and final judgment and deliverance of the human race "into the glorious liberty of the children of God" (Rom. 8:21) thenceforth to be eternally enjoyed. "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." "There shall be no more death, neither sorrow nor crying, nor pain for the former things" will have "passed away," 1 Cor. 15: 25, 26. Rev. 21: 4.

The fact that this foretold period of Christ's reign upon earth is definitely stated to be one thousand years (Rev. 20:4; 2 Pet. 3:8) and is further designated "the last day" (not the last of human existence, but the last day of human probation, and consequently the day of final accounting - the day of judgment and of resurrection (See John 6:39; 11:24; 12:48), and is also further designated a Sabbath (Heb. 4:8, 9 margin and Diaglott), the whole period from Adam to the end of human probation is clearly shown to be a week of millennial days - seven thousand years. ~~See further development of the week in succeeding chapters to be written.~~ And this inspired testimony is clearly verified in historic fulfilment to the present time. The early disciples of our Lord with all Israel were well aware of the prophetic week so fully foreshadowed in the Law, and also with the chronologic times and seasons symbolically foreshadowing future events, and they pondered them deeply as time brought their varied fulfilments.

The Sabbath.

"Is it lawful to heal on the Sabbath day?"
Well, the Pharisees of old, like a good many

such to-day, thought not-, or at least so claimed, but our Lord showed that "the Sabbath was made for man, and not man for the Sabbath," and that he "the Lord of the Sabbath," will do for humanity what any Pharisee even would do for his ox or his ass having fallen into a pit - he will pull him out on the Sabbath day. Our whole race had fallen into the pit - (the grave) and the coming Sabbath of Christ's reign upon earth is to be devoted to pulling him out and lifting him up and healing him. See Mal. 4:1-3; Rev. 22:2.

It will be the busiest day of all the great week. Court will be convened, the great just Judge will be on the bench for a thousand years, and there will be multitudinous healing ministries established for all who desire healing from sin and its myriad calamities. God has been preparing the agents and the agencies for this great-Sabbath day's work through all the preceding six days (6000 years) and they will all be brought forth organized and ready for the great tasks of that day as soon as the kingdom of Christ is set-up and established, as it will be, "in power and great glory." And no "wiles of the devil" will be permitted

to interfere with the vast-philanthropic ministry of that glorious day. For at its very beginning Satan is bound; that he should deceive the nations no more while the great work of restoring all things proceeds. See Rev. 20: 1-3; Acts 3: 19-21.

The Six Preparatory Days.

During the six preparatory days of man's week (6000 years) the race has been increasing to fill the earth (Gen. 1: 28.) and men have been getting acquainted with the value of this inheritance. They have spread themselves abroad over its surface; they have noted the grandeur of its mountain heights, the beauty of its smiling valleys, the breadth of its seas, the course of its rivers; they have sought out its treasures of mine and of ocean; they have harnessed its forces of earth and of air; they have basked in its sunlight and tasted its fruits; and they have said, How glorious this place, if only we could possess it forever.

Through sin the inheritance was lost, and the life of our race was forfeited by our first progenitor even before posterity came into existence. But it has all been redeemed, and now we are considering the wonderful plan and process of restoring

This

restoring the race to life and health, is the work of Christ during the millennial Sabbath day.

This is resurrection - and not only of the blessed and holy who shall have part in the first resurrection, and who shall reign with Christ (Rev. 20:6), but of all men, good and bad. Those who will have part in the first resurrection and who will constitute the reigning priesthood of the incoming age will be but a small minority of the human race. To them Jesus says, "Fear not little flock, for it is your father's good pleasure to give you the kingdom." Luke 12:32. This will include not only all the kingdoms now in existence, but also all the kingdoms of the past, for there is not only a first resurrection, but there are also subsequent-resurrections - "every man in his own order." 1 Cor. 15:22, 23.

The Fifth World Empire.

Over this vast host will be established the fifth universal empire referred to by Daniel the prophet, who says "In the days of these kings [as represented in the toes of the great image] shall the God of heaven set up a kingdom." It is described in the vision as a little stone.

(Jesus says a "little flock" - small numerically) - taken out of the mountain (the dominion of the world: just so the overcoming church has been and is being selected) and finally destroying these kingdoms, and itself becoming a great mountain and filling the whole earth. See Dan. 2:44, 45, 34, 35.

If we inquire further for the object to be attained in the setting up of this kingdom of God in the earth, the suggestion of all this preparation surely is that it must be one of benevolence. The terms used in connection with it - "Times of refreshing", "of restitution", "of restoring all things" - clearly indicate blessing and not cursing. The titles of the new King - "The Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace" (Isa. 9:6) surely indicate the same thing. And even though at his coming "clouds and darkness are round about him" and the rod of his righteous indignation shall dash the nations to pieces as a potter's vessel (disintegrate them as nations) it must be remembered that only when the chastening rod is felt will humanity yield to that righteous authority that seeks to bless: "When thy judgments are in the earth the inhabitants of

the world will learn righteousness." Isa. 26:9

The Lost Inheritance.

The coming of the Son of God twice to earth is stated to be "to seek and to save that which was lost." Luke 19:10. He found the whole race lost; ruined, dead and dying under the just-condemnation of God's righteous law. His first-work therefore, was to remove the just-legal disability to their restoration. This he did "by the sacrifice of himself." Heb. 9:26. He "gave himself a ransom for all," 1 Tim. 2:6. "Tasted death for every man," even the death of the cross," Heb. 2:9; Phil. 2:8. And since for every man, this blessed gospel must be clearly testified to every man. And it will be "in due time." 1 Tim. 2:6. And in the interval between then and now (i.e. during the gospel age) he has been selecting from among the redeemed race a comparatively small company composed of those who first-believe on his name and who are willing to follow now in the footprints of their Lord's humiliation before he is manifested in the glory of his kingdom, to be joined with him in the subsequent kingly and priestly office of restoring all things.

His coming the second time is

with these, his saints. "Behold the Lord com-
eth with ten thousands of his saints." "The
Lord my God shall come and all the saints
with thee." Jude 14: Zeck. 14:5; Rev. 3:21.

And this second coming of Christ - of Jesus
the head, and the overcoming church which
is his body - is to reign over and bless
and restore that which was lost -

Therefore this gospel of the kingdom is good
news to all men, even as the angel who
announced the first-advent of the new-
born king declared: "Fear not, for behold
I bring you good tidings of great joy which
shall be to all people." Luke 2:10

What Was Lost?

When the sentence of death ^{was} passed upon
man he certainly lost his life, and he lost
his inheritance - the earth, which God gave
him, and over which he was given full do-
minion. Gen. 1:28; 3:19; Psa. 115:16 - "The
earth hath he given to the children of men."
"For thus saith the Lord that created the
heavens, God himself that formed the earth
and made it; he created it not in vain,
he formed it to be inhabited," and "the
earth abideth forever." Isa. 45:18; Eccl. 1:4;
Psa. 119:90. This then is what was lost.
Then bear in mind that it is "that which
was lost" that is to be "saved," "restored"

Nearness and Blessedness of the Millennial Sabbath.

It was to the dawn of the blessed Sabbath day of Christ's reign that our Lord Jesus pointed his disciples when he said, "I will come again and receive you unto myself." (John 14:3) "Watch, wait, be ready" - ready to sit with him in his throne as joint-heirs of his kingdom and sharers of its blessed work of restoring all things. Rev. 3:2; 20:6. To the day described as "times of refreshing", "times of restitution of all things" (Acts 3:19-21), and the restoration of Israel's glory (Isa. 1:25, 26). The day of which the Psalmist wrote, saying, "Let the heavens rejoice, and let the earth be glad before the Lord, ... for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity." Psal. 96: 9-13; 98: 4-9.

From the time of the promise on, even from the first intimation of it in Eden, believers have scanned the heavens for the signs of the dawn of that day and the appearing of our Lord Jesus Christ in power and great glory. What are the signs of its approach? and how shall we know them? The apostle Peter says we shall know them by taking heed to

the sure word of prophecy, which shines as a
light in a dark place until the day dawn,
2 Pet. 1:19. Then he shows that

that word of prophecy spans three great epochs of human history: epochs so distinct as to be termed three separate worlds - the world that was before the flood, the world that now is, and the world to come wherein dwelleth righteousness. 2 Pet. 3: 6, 7, 13. To illustrate, as follows: -

Creation	The world that was	Flood	The world that now is	Second Advent of Christ	The World to come
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The first of these periods - "worlds" - extending from creation to the flood in the six-hundredth year of Noah's age, is shown by the genealogical records of Genesis V. to be 1656 years according to the original Hebrew text, accepted and followed by Archbishop Usher, as noted in our English Bibles, and other learned Chronologists.

From that date on (1656 A.M.) to the second advent of Christ, is "the world that now is". Paul speaks of it as "this present evil world". Gal. 1: 4. It is the period or world in which we are now living: a world which, like the first world, is doomed to destruction - not by water as the first world, but "by the fire of God's jealousy". Zeph. 1: 18; 2 Pet. 3: 6, 7; Gen. 9: 9-17. "The heavens and the earth" - the ruling powers and the ungodly masses of humanity, constituting the civilization of the first world,

perished together; and likewise "the heavens and earth which are now, constituting the present civilization, perish in the fiery calamities of the last days of this world. All unconsciously and heedless of the prophetic warnings, yet with ominous forebodings, even to-day the fiery armament of all nations is preparing for this, its Armageddon conflict. 2 Pet. 3: 5, 7; Rev. 16: 16.

With the second advent of Christ begins the third period - "the world wherein dwelleth righteousness". This third world is characterized by the resurrection of all the dead - the "blessed and holy" of the "first resurrection" (Rev. 20: 6), and afterward, "every man in his own order" (1 Cor. 15: 23); and over this resurrected host - "the just and the unjust" - the reign of Christ is established. * →

It will be the office of this righteous Judge, "the Prince of Peace", to bring in everlasting righteousness (Dan. 9: 24) through the great restoring, renewing work of his millennial reign, wherein he will lay judgment to the line and righteousness to the plummet. Isa. 28: 17. "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. Isa. 32: 17. Which effect will mark the consummation of his glorious

* In vs. 5 of Rev. 20 the statement - "The rest of the dead lived not again till the thousand years were ended" is an evident interpolation, out of harmony with the context and with the clearly declared purpose of Christ's millennial reign of restitution and judgment. And further, they are omitted in the ancient Syriac and in the Vatican manuscripts.

millennial reign on earth, ~~and then~~
~~there, saying, "Then cometh the end, when~~
he shall have delivered up the Kingdom to
God, even the Father... For he must reign
till he hath put all enemies under his feet".
1 Cor. 15:24-28. "The end" - not of the world to
come wherein dwelleth righteousness, but the
end of that millennial period of righteous
judgment, of refreshing and restoring all
things, which terminates man's week of
probation in the glory and triumph of ever-
lasting established righteousness. - "world with-
out end. Amen." Eph. 3:21.

Our present inquiry then is, How near
are we at the present time to the end of "this
present evil world" and the dawn of the world to
come at the glorious appearing of our Lord Jesus
Christ? The word of prophecy on this line is
both chronological and circumstantial. We are
far removed from its beginning at the Flood
in Noah's day, and while chronology is care-
fully preserved in the divine records down to
the time of authentic secular history, with only
a few brief intervals of uncertainty, leaving the
exact date indeterminate, as God for wise rea-
sons evidently intended, coupled with this
circumstantial historic and current evidence
in fulfilment, divine prophecy is luminous
and eloquent in these last days, wherein

all the lines of prophecy, both chronologic and circumstantial, converge.

Let us consider first this circumstantial prophecy, which subdivides "the world that now is" into three distinct ages, or dispensations of God's overruling providence. Beginning with Noah after the Flood - and yet preceded by worthy ones of former ages in the 1656 years before the Flood; only a few of whose names are recorded, such as Abel and Enoch, Seth and Noah - we observe a marked selection of individual characters, through whom God was preparing to carry forward his wonderful plan for the subsequent redemption and final deliverance of the fallen human race. Abel had the testimony of acceptance with God, and though he died without offspring, his later brother Seth, in his stead. (Gen. 4:25) is the link supplied in the line of succession from Adam to Noah, and thence to the promised deliverer, Jesus Christ, while the unworthy Cain, though the first-born, is ignored. Gen. 5:1, 3 Compare Gen. 4:1, 2. Enoch walked with God for 365 years with the testimony that he pleased God, Noah's faith and righteous character had the divine approval and blessing, and after the Flood, Abraham became the heir of wonderful promises. Human life in those early generations stretched on into centuries,

yet never went beyond the time limit - announced to Adam - "In the day that thou eatest thereof, thou shalt surely die." One day of man's week is 1000 years. Adam lived 930 years, Seth 912, Enoch 365 (and then translated), Methuselah, grandfather of Noah 969, Lamech, father of Noah 777, Noah 600 years before the Flood and 350 after, or 950 years; Shem 602, Terah, Abraham's father, 205 years, Abraham 175 years. After the Flood there gradually came a notable shortening of life. Gen. 6:3; Psal. 90:9, 10.

During those long lives, with others their contemporaries, the race was rapidly multiplying, and history - God-given at the beginning (Gen. 1.), and subsequently in the making, was easily and naturally handed down from fathers to sons and daughters, and progress made in subduing the earth. And though soon the masses of the world were forgetting God and were heedless of his righteous requirements, there were always some of his witnesses (Acts 14:17) and teachers of righteousness (2 Pet. 2:5). But notwithstanding, corruption increased until only eight persons - the family of Noah - remained faithful to God and his righteousness in the closing days of that first-epoch or "world." Then judgment fell. But the work of God was resumed after the Flood through the family of Noah - his three sons, Shem, Ham and Japheth and their descendants.

At the death of Noah the special prophetic blessing descended upon Shem, and in a lesser degree upon Japheth Gen. 9:26, 27. In the line of Shem came Abraham "the friend of God." Down to the call of Abraham and the special promises made to him may be regarded then as the Patriarchal Age, when the outstanding figures in the world's civilization, such as it was, were the heads of families and of tribes. But the Patriarchs failed: they could not stem the tide of evil in the world, and often themselves fell under its power.

With the call of Abraham a new dispensation of divine providence is manifest. God called this faithful patriarch and established his covenant with him, promising to make of him a great nation, which he did after four centuries of growth and discipline in the land of Egypt and forty years of training in the wilderness of Sinai. So that when they emerged from the wilderness into the promised land of Canaan they entered the land as an organized host, a homogenous people, ^{"a nation" i.e., a "people"} of one common inheritance, of ideals, usages, customs and laws; in other words, of one civilization, and thenceforth to be of one country. And the Lord himself, to whom they were bound in solemn mutual covenant-relations, and who thus established

them nationally, was ever after to be recognized as their rightful Sovereign, their officers of state being his representatives, and always by his appointment.

To that nation, thus divinely organized, he said, You only have I chosen of all the families of the earth. Amos 3:2; Deut. 10:15. They were chosen to be "a holy nation," "a royal priesthood," through whose instrumentality under divine providence all the families of the earth were to be blessed, according to the promise made to their father Abraham. But Israel as a nation, like the Patriarchs that preceded them, failed in their mission, and again only a remnant remained true to their covenant. In the line of this remnant, in due time (the time foretold by Daniel - Chap. 9:24-27) came the long-promised "seed of the woman," "seed of Abraham", the "Son of David," the incarnate "Son of God."

As a nation Israel (degenerated), in its stubborn wilful blindness, rejected even this divine condescension - the glory of that favored people. And again only a true and loyal remnant received him, "and the rest were blinded." Rom. 11:7. The nation rejected the Son of God, and with that national rejection of him, God's favor to that people as a nation was withdrawn - the Jewish age of special favor ended. And Jesus, beholding its long revered capital

city, swept over it, saying, "If thou hadst known, at least in this thy day, the things which belong unto thy peace! but now, they are hid from thine eyes. O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen doth gather her brood under her wings, and you would not! Behold your house is left unto you desolate. And verily I say unto you, Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." Luke 19:41, 42; 13:34, 35.

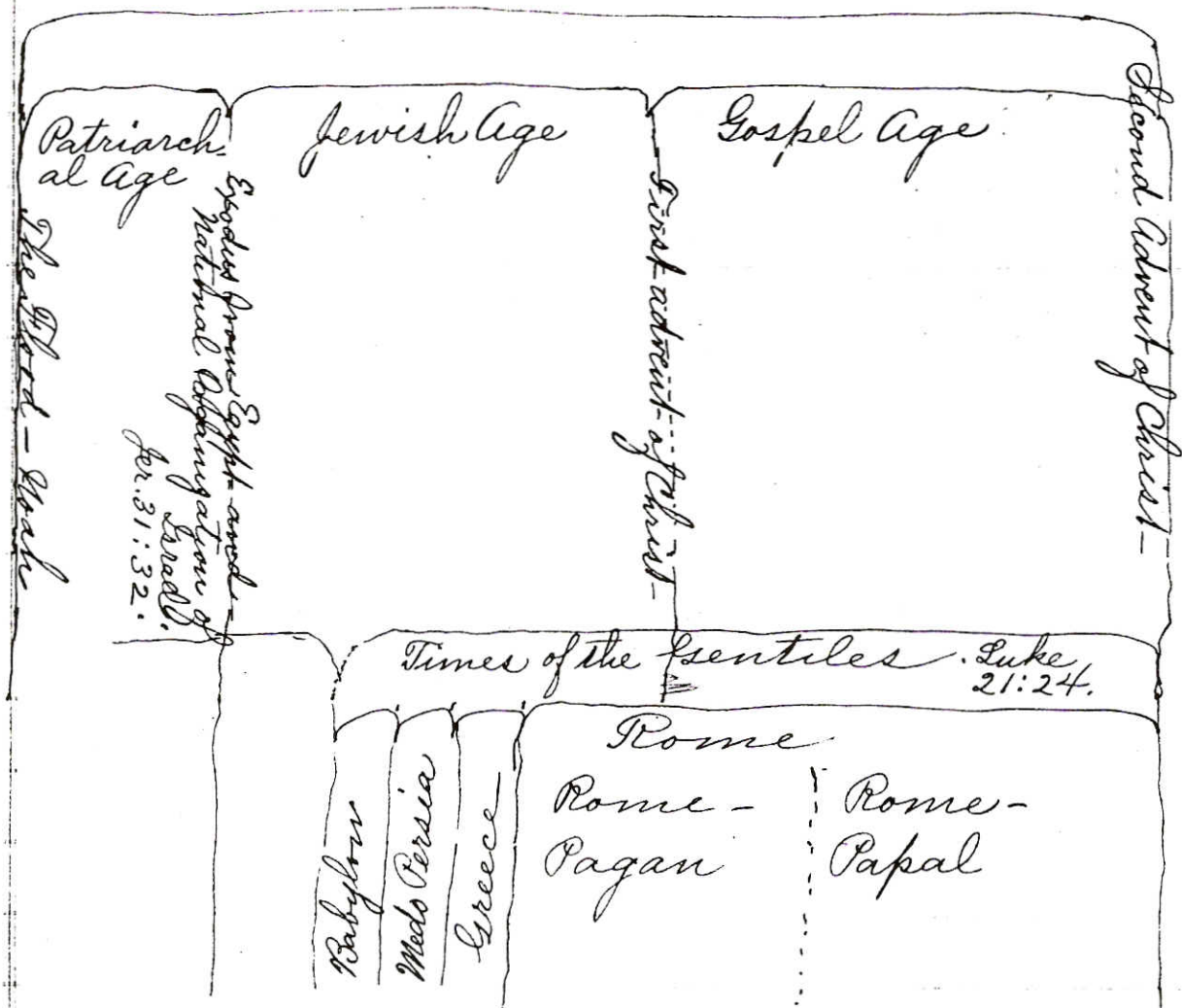
That national blindness will continue until their rejected Messiah comes again, ^{comes, this time} "in his glory", when their blindness will be turned away.

With the worthy believing remnant of Israel, accepted of God, filled with his holy spirit and led by his beloved Son at his first advent and onward, a new dispensation of divine favor began, which thereafter included not only the worthy remnant of Israel, but also Gentile believers of all nations, the collective body of which is divinely recognized as "the Church of the living God", and which, as a chaste virgin espoused to Christ, awaits the promised day of his second coming to become his glorious bride, and joint-heir with him of his kingdom and glory. These children

of Abraham by faith, thus supplant the rejected nation of Israel, the fleshly seed of Abraham, as heirs of the promise made to him, in its highest sense, as previously shown. (See Chap. X. II.)

The period devoted to this selection is thus seen to extend from the first advent of Christ to his second advent. It is the Gospel or Good News Age, wherein the good news of the "high calling" to joint-heirship with Christ is offered to all believers, of whatever nation; and the present year A.D. measures our advancement in it. Thus we see the whole period of "this present-evil world" subdivided into three marked periods, as ~~shown in~~ the following diagram.

"This Present-Evil World"



Printer:
Place Diagram on separate & opposite page.

But there are yet other, and even more explicit notes of time in the circumstantial records of the sure word of prophecy. Our Lord mentions a prophetic period which he calls "the times of the Gentiles", saying, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Luke 21:24. The term is used in contradistinction from the times of Israel's national favor and consequent supremacy. Israel's times began when God "took them by the hand to bring them out of the land of Egypt" (Jer. 31:32), organized them as a nation in the wilderness of Sinai, and took them into covenant-relations to himself. Jer. 31:32: Exod. 19:1-8. Thenceforth they were his people, his peculiar ~~treasure~~ ^{and wife}, his nation, and eventually, through long experience and training, they must become the divine agency of blessing to all the families of the earth, under the leadership of their promised Messiah and King. "Which covenant," however, "they brake." In consequence, there followed a long period of national subjection and debasement under Gentile powers, which was permitted, and even timed, to endure until as a nation they should be brought to repentance and contrition. Then Israel's times are to be resumed, and again they become God's recognized people under a new covenant, when they shall recognize Messiah;

their Savior and King. Jer. 31:31-34. Then they shall see him coming in the clouds of heaven with power and great glory.

*—7 That national humiliation of ^{rebellious} Israel began with their subjection to Babylon, and through the prophet Daniel God foretold that it should be continued under the successive Gentile Kingdoms of ^{Babylon} Medo Persia, Greece and Rome. When the first advent of Christ occurred they had lived under all four of these overruling Gentile powers; and it was under the Roman power, at the instigation of rebellious Israel, that Messiah was crucified. Out beyond this Gentile power, Rome, there is no other successor prophetically indicated to precede the coming of earth's rightful King, Messiah. Then Israel's blindness shall be turned away, and through the prophet Isaiah God calls again to his people Israel, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth and gross darkness shall the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60:1-3.

Hence "the times of the Gentiles" end at the second coming of Christ. They began with an era including the gradual rise of the Babylonian power and the gradual subjection

of Israel to that power. They end in a corresponding era of the decline of Gentile power and the renaissance of Israel as a nation. The time features of this long period are thus seen to be the political features, and their successive development as historically recorded, become markers of the approaching end. This manner of foretelling the time does not indicate beforehand the exact date - the year or day or hour of the advent of Messiah - but when the events of the last era transpire they tell us plainly that it is nigh, even at the doors.

Rome, the last of the four great Gentile powers, covers the major part of the Jewish age and all of the Gospel age, as outlined in the preceding diagram. A study of the career of each as foretold by Daniel is beyond our limits here. Suffice it to say that Rome's dominion in the world was first animated by Pagan philosophy, and later by antichristian Papal philosophy; and both Jews and Christians have suffered under both; the former under the divine displeasure, the latter in the spirit of martyrdom.

Thus, briefly viewed, we see all the lines of prophetic circumstantial evidence of the near end of "this present evil world" and the near end of this Gospel Age, and the near end of "the times of the Gentiles", converging in our day. Rome,

the last of the four great world powers, is still in existence, and is in the condition so aptly symbolized in "the toes" of the symbolic image of Nebuchadnezzar's ~~apocalyptic~~ dream (Dan. 2: 33, 40-43) - in the nations of Europe that have grown out of the old Roman Empire. Iron was the symbol of Rome's strength: the legs were of iron, but the democratic tendencies among all peoples in ~~times~~ modern times is figured in the brittle clay of the feet and toes. Yes, the modern nations of Europe have much of the strength of the iron still, yet the brittleness of the clay - partly strong and partly brittle, hence breaking and forming again and again, for the iron and the clay will not mix - "They shall not cleave one to another, even as iron is not mixed with clay." Dan. 2: 41-43.

In the great World War (unparalleled in all human history) the Image of Gentile power was struck a stunning blow - Not on the head (Babylon), nor on the breast (Medo Persia), nor on the thighs (Grecia), nor even on the iron legs of Rome: these as world powers have passed away (Dan. 7: 14) - but on the feet and toes. (Dan. 2: 34) Hence we see the fragments of broken governments and peoples lying all over Europe to-day. It was struck by a ~~stone which was not in hands~~
~~of power of man~~

In the perplexities of readjustment since the shock of the terrible blow ^{of the late world-war}, the statesmen of all nations are making desperate efforts to accomplish the impossible task - the mixing of the iron

sub head → Significance of Present
National Perplexity

and the clay - to bring about harmony and co-operation among the factions composing the feet and toes, and so to save the ^{world's} present civilization from the threatened collapse which all fear, Luke 21:26. Italy's Premier, Mussolini, hopes to restore the ancient glory of Papal Rome's tyrannic power, and to extend it to world limits again, which is ^{also} the declared purpose and ^{constant} endeavor of the Papacy. An attempted league of the nations involved is seeking by multiplied counsels and treaties to bolster up the shaking tottering walls of the old civilization, but every effort only reveals the hopelessness of the task, as our world Press Agents constantly report.

And is it not a hopeless task when God has said, "Yet, once for all, I will shake, not only the earth (the peoples, the organized nations of the world), but the heaven [the ruling powers, the governments] also?" And the Apostle Paul explains, "Now this 'yet-once for all,' denotes the removal of the things shaken, as of things made (temporary things) that those things that cannot be shaken - 'the kingdom which cannot be moved' - may remain," being established upon the sure foundation of righteousness. "For our God is a consuming fire," and sin, wherever found or however entrenched in power, is always inflammable. Heb. 12:26-29. Hag. 2:6, 7.

The final collapse of Gentile power in the world will necessarily spell what divine prophecy foretells - "a time of trouble such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. 24:21.

(11)
Day of
National
Judgment

→ Manifestly this, our day, is the day of national judgment, when God is having a controversy with the nations as such (Jer. 25:31), when he is calling the nations to his bar, saying, "Come near, ye nations to hear, and hearken, ye people. Let the earth hear, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies." Isa. 34:1, 2. Is it not indeed the day when the hidden things of secret national diplomacy and intrigue are being revealed? 1 Cor. 4:5. For there is nothing covered that shall not be revealed, neither hid that shall not be known. Luke 12:2. Eventually "every work shall be made manifest; for the day shall declare it, because it shall be revealed by fire." 1 Cor. 3:13.

Thus the world-wide political features of this long period of "the times of the Gentiles," as foretold by the prophets, and as fulfilled and fulfilling in our day, mark our present-proximity to the end of the old long-established Gentile dominion, and the dawn of a new order of things under the reign of Christ.

This circumstantial evidence of fulfilled and fulfilling prophecy in our day is of itself conclusive evidence that we are now living in the closing era of "the world that now is," and the dawning of a new and better day. It fixes our present location, though it does not, and was not intended, to ~~fix~~ ^{reveal} an exact date. Like the dawning of the natural day so the dawning of the day of Jesus Christ — is first — amid clouds and darkness (and that darkness deepened by storm and tempest, ^(Matt. 24:21) and then a gradual illumination, growing brighter and brighter unto the perfect day as the "Sun of Righteousness" rises higher and higher to his meridian glory, and, Praise the Lord, never again to set — Matt. 24:27. It is an era of transformation through national judgments which, ^{the process}, however severe, when accomplished will be "the desire of all nations" (Isa. 2:6, 7) bringing such satisfaction to the weary world as no efforts of its own ^{best statesmen} could ever achieve: "For when his judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9.

The chronological data of this long period of Gentile times, a period of 2520 years dating from the era of Israel's gradual subjection to Gentile power, and extending to the era of their gradual rising again, which event-

we are witnessing to-day, is a subject the satisfactory treatment of which would be beyond the limits of this work. The author therefore is satisfied to refer the reader to a valued work on the whole subject of prophetic time by the late Rev. Dr. Grattan H. Guinness - a volume of more than seven hundred pages entitled, "The Approaching End of the Age".* This masterly work is in full harmony with all of the circumstantial evidence herein cited. A condensed statement of the subject would be unsatisfactory to careful students, hence is not attempted here.

Briefly, then, we are in the last times in every sense. Behind us is the "world that was before the Flood". So also the Patriarchal Age and the Jewish Age of "this present world", while the Gospel Age has well nigh run its appointed course and accomplished its great work of bearing the message of salvation (not to all individuals, but) to all nations for a witness, and of taking out "from among the Gentiles a people for his name" - a remnant of the nations, which, together with the remnant of Israel, shall be associated with their Lord in the great work of the new

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dispensation, the work of restoring all things.

Politically we now see the foretold events which mark the closing of the times of the Gentiles. God's controversy with the nations is on, and the Armageddon judgment is impending. We are witnessing the shaking once for all, of all nations, preparatory to the final removal of the Gentile powers and the setting up of Messiah's kingdom, while the renaissance of Israel and the restoration to the land of promise, begun in our day and rapidly proceeding, is the great event to which our Lord pointed as indicating that the end is in sight—"even at the doors". Luke 21: 24-31; Matt. 24: 32, 33. Amen! Is it not enough to comfort and hearten all those who love the Lord's appearing and long for his righteous orderly reign to heal the broken-hearted peoples of the earth: enough to stimulate the hope of all those who walk by faith?

But it is not enough to warn the nations, who walk in darkness, heedless of the divine counsel and steadily ignoring the sure word of prophecy, while they resort to human devices only, in seeking to establish, at least a measure of that peace and harmony without which the world cannot endure.

The Manifest Wisdom of Divine Providence.

Thus far we have been hastily tracing the course of an overruling providence in human affairs during the first six days of man's great week as prophetically foretold and historically fulfilled to date. But let us observe further some of the details of this great work and note their character and progressive means to the great end to be finally and fully accomplished in the seventh millennial day.

During all of the past six days (6000 years) God's overruling providence has been shaping human experiences for the accomplishment of his own wise ends. Though men have very generally chosen to forget God and to ignore his Word, and have pursued their own course regardless of his will, God, like a wise father, has been letting them do it to its bitter end, and allowing them to try every experiment of their own imagination until their folly in ignoring his counsel and despising his reproof is finally proven to them. Consequently as we look back over human history what do we see? Truly every page

of the volume is stained with blood and tears. Behold the rise of empires to-day, their fall to-morrow. Every imaginable experiment of government and of national and social institutions has been tried; none have brought the desired peace and happiness that all men crave; and baffled hope often finds expression in such words as those of Charles Mackay:-

"Tell me ye winged winds that round
my pathway roar,
Do ye not know some spot where
mortals weep no more?
Where weary man may find the
bliss for which he sighs,
Where sorrow never lives and
friendship never dies?
Is there no happy spot where
mortals may be blessed,
Where grief may find a balm
and weariness a rest?"

Then hear the answer—

"The loud wind dwindled to a
whisper low,
And sighed for pity as it
answered, 'No!'"

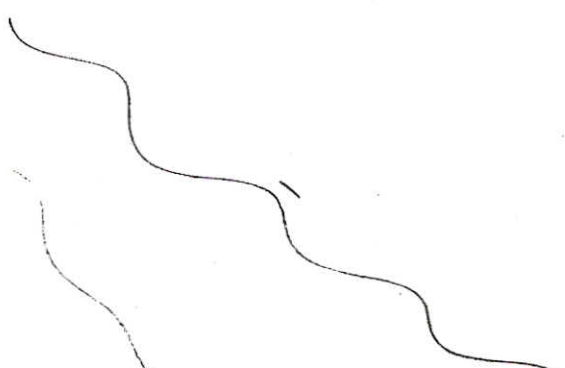
While humanity at large has been
plodding along under this discipline

of experience, groaning under the heavy load which sin has imposed, God has also been preparing the instrumentalities for their future blessing. To this end, in the fulness of time he sent his only-begotten Son to redeem the world! The great atoning sacrifice was made, and thus was finished the work which made salvation a legal possibility.

To this end also he sent into the world his word of promise, and wherever faith received it into good and honest hearts, there the star of hope arose above the surrounding gloom and a comparatively few wise men following that star were led to Jesus. A goodly company from the past pursued that star of hope to the manger in Bethlehem and then said, "Lord, now lettest thou thy servant depart in peace for mine eyes have seen ^{that} which thou hast prepared before the face of all people: a light to lighten the gentiles, and the glory of thy people Israel" and then laid down to "rest in hope" until the appointed "times of restitution of all things." Luke 2:29, 32; Acts 2:25, 26; Psa. 16:8-11; Acts 3:21.

Then another company with the hearing of faith catching the inspiration of the self-sacrificing love of Jesus, have like him taken up their cross and followed in his steps. These two great, yet comparatively small companies, God has been preparing for the future service and honor of his kingdom - to be associated with Christ in the great work of blessing "all the families of the earth." Gen. 12:3; Gal. 3:8, 29.

All of these mighty works God has been doing for a race in sin and in rebellion. And why? Because he "so loved the world" and is "not willing that any should perish, but that all should come to repentance." "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." John 3:16, 17; 2 Pet. 3:9. And "God commandeth his love toward us in that while we were yet sinners Christ died for us," Rom. 5:8.



~~in these times of restoration of all things~~

Since a thousand years is to be devoted to this restoring ^{of Christ's Kingdom} work, it is manifest that the lost inheritance is not to be restored to man until man himself is restored, made perfect, and thus fit to have dominion over it. The new age will ^{therefore} necessarily be not only the day of the resurrection of all that are in the graves, both the just and the unjust, but also the day for their instruction, training, discipline, correction; a day of rewards and of penalties too, when stripes many or few as the case may be will follow the wasted or abused opportunities of the present life: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." And to this end "The eyes of the Lord are in every place beholding the evil and the good." See and ponder Prov. 15:3; 2 Chron. 16:9; Job 34:21, 22; Prov. 5:21-23; Jer. 16:17; Jeck. 4:10; Heb. 4:13. And that servant which knew his Lord's will and prepared not himself, neither did according to his will shall be beaten with many stripes. But he that knew not and did commit things worthy of stripes shall be beaten with few stripes.

For unto whomsoever much is given, of him shall be much required). ^{Eccl. 12:14;} ^{Luke 12:47, 48.}

Thus to the extent that men have led clean lives in this age will they have the advantage in the age of judgment to come, while those who have reveled in wickedness have been treasuring up for themselves wrath against the day of wrath for such, and revelation of the righteous judgment of God. Rom. 2:5.

In this view of the great millennial day of judgment it is very manifest how judgment will be laid to the line and righteousness to the plummet (Isa. 28:17); and how "there is nothing covered that shall not be revealed, neither hid that shall not be known". Luke 12:2. The pall of death has covered many a hideous secret which must be revealed and punished, while the echo of many a good deed unappreciated here will resound there to the praise of him that did it. And so exact will this judgment be that even a cup of cold water given to refresh another shall not lose its reward. Matt. 10:42.

Thus the world's probation is seen to begin with life on this side of the

grave and to continue through the millennial day of Christ's reign, the interval of death being a blank parenthesis. "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." "His sons come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them." So man lieth down, and riseth not till the heavens [the present-ruling powers] be no more. They shall not awake nor be raised out of their sleep. Psa. 146:4; Job 14:21, 12. See also John 11:11-14. Strange to say these great facts so clearly set forth in the Word of God have been obscured, made void, by human theories and traditions. Now let us consider how the great work of the incoming age is to proceed.

The Binding and Loosing of Satan.

In the beginning of this millennial day we are informed Satan is to be bound and is to remain so for a thousand years. This in order that the world being thus relieved from his deceptions and snares, may the more rapidly progress toward perfection of character. Hear the testimony - "And he laid hold on the dragon, that old serpent which is the

devil and Satan and bound him a thousand years... that he should deceive the nations no more till the thousand years should be fulfilled. And after that, he must be loosed a little season." Rev.

As soon as Satan is thus loosed ^{20:1-3} we see that the entire work of the millennial day is put to the test. Under the favorable conditions of Christ's reign of righteousness - its wholesome measures of discipline, correction and training unhampered by any of the wiles of Satan; humanity will make rapid strides of progress; and at the end of that day God will require of every man an established righteous character. For into the new eternal order of things "there shall in no wise enter any thing that defileth." Rev. 21:27. And rightfully so, for that long experience will have fully manifested the love and wisdom and grace of God and the righteousness of his requirements.

Before God will grant to men the full possession of eternal life and of the original inheritance, the earth, the characters thus formed must finally be put to the test. The loosing of Satan does this. At once he resorts to his

old deceptions, not as to what is the will of God, for men will know that perfectly, but as to their opportunity again to ignore his will and to pursue their own independent course. This final deception will make manifest all the wicked, who, with Satan their leader, will suffer the final penalty of sin, which in the symbolic language of Revelation, is called the "lake of fire," and defined "the second death" Rev. 20:14.

Then "blessed are the meek for they shall inherit the earth" (Matt. 5: 5), for God "made it not in vain but to be inhabited" - by a noble race in glory and everlasting felicity. Then, the curse of sin removed, shall its desert places "blossom as the rose", and "They shall sit every man under his vine and under his fig tree, and none shall make them afraid, for the mouth of the Lord of hosts hath spoken it." In his days shall the righteous flourish, and abundance of peace so long as the moon endureth." Isa. 35:1; Micah 4:4; Psa. 72:7.

These will be the sheep of our Lord's parable (Matt. 25:31-46) while the wicked who are made manifest and thus separated from the sheep in this last trial.

will be the goats.

Service of the Present Witness to All Nations

Since our Lord directed that before this gospel age should end this gospel of the Kingdom should be preached in all the world, for a witness unto all nations (Matt. 24: 14), we may inquire, Of what avail is this witness to the nations if it does not accomplish their conversion to God?

Perhaps the reader already sees the answer in the wonderful order and arrangement of God's plan - that God has been preparing for the world's conversion, both nationally and individually in the coming day - the times of restitution of all things. That there will be a sudden turning to God on the part of all nations as a result of the great tribulation which shall overwhelm all is clearly shown by the prophets, who say, "When thy judgments are in the earth the inhabitants of the world will learn righteousness." For thus saith the Lord of hosts... "I will shake all nations, and the desire of all nations shall come" - the Kingdom of God. "And all nations shall flow unto it. And many people shall go and say, Come ye and

let us go up to the mountain of the Lord,
to the house of the God of Jacob, and he
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the Lord hath spoken it." "And it shall
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we have waited for him and he will
save us; . . . we will be glad and re-
joice in his salvation." See Isa. 26:9;
Hag. 2:6, 7; Isa. 2:2, 3; 40:5; 25:9.

And in the very midst of the great
tribulation with which this age will
end comes the proclamation of "the
everlasting gospel . . . to every nation
and kindred and tongue and people,
saying with a loud voice, Fear God and
give glory to him, for the hour of his
judgment is come; and worship him
that made heaven and earth and the
sea and the fountains of waters." Rev. ^{6, 7}14:6, 7.

This everlasting gospel, be it
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Ecce Coelum or Parish Astronomy.

~~Published by Enoch Fitch Burr~~ ~~Pub. by Enoch~~
~~Fitch Burr.~~

The quotations from this work in Chapter II of this volume must awaken in every reader a desire to read and ponder the whole. Those who do so will be amply repaid. ~~Price~~ (not 20c.)

Pater Mundi.

Modern Science ^{or} Testifying to the Heavenly Father.
Published by - The American Tract Society,
150 Nassau St. New York. ~~Price~~ (?)

Tempted to Unbelief.

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Wonders of the Heavens.

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